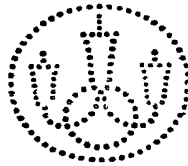


Hear me, O Doomed World



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HEAR ME, O DOOMED WORLD

C O N T E N T S

Book One- The Introduction to the Swasti Veda.

Book Two- The Swasti Veda (The Message of the Lord)

Book Three- The Rapprochement of Religions.

The Introduction
TO
The Swastî Veda

FOREWORD

I feel it to be a privilege to say a few words by way of preface to this work. It views the problems of the world in general, and India in particular, from a lofty moral and spiritual standpoint. What the author calls SWASTI VEDA is only the voice of India uttered through his lips. Quite recently SRI UMA DEVI, who is a Polish lady and who has embraced Hinduism, said in a telling way that Europe was grievously sick with the disease of hatred and materialism, and that the medicine for this disease of Europe was India. India's voice is the voice of Ahimsa, of Santhi, and of Ananda. The author says rightly, 'The European nations, formerly a danger to the dark peoples of the other continents, are now a danger unto themselves.'

The fact is that we want more religion and yet want less religion. Religion is to-day mere formalism and ceremonial and dogma. We want less and less of it. But religion is also a passion for the things of the spirit, a sense of psychic values, a realisation of the immanence and transcendence of God. We want more and more of it. Nay, we want our entire conduct to be ruled and vitalised by such a religious attitude.

Though the author has given to his work a name that is likely to make us pause and shudder, his aim is not to play the part of Cassandra but to arrest our attention and to aid us to live the good life. His book consists of three parts, viz., The Introduction to the Swasti Veda, the Swasti Veda (the message of the Lord) and the Rapprochement of Religions. It is a pity that Hitler has appropriated the Swastika emblem and that it now adorns a dreaded banner. But Swasti is peace, is prosperity, is happiness, is righteousness. The author rightly says, "Thus have sung the Hindus from time immemorial, taught by the ancient Rishis, the song of peace and plenty and righteousness of the whole world."

What is it that we have today in such a land? We have lost our Dharma everywhere. Peace has given place to anarchy. Prosperity has been supplanted by ignorance and unemployment. Happiness has been replaced by misery, pain, sanitation and disease. Righteousness has been replaced by crookedness and hypocrisy and moral bankruptcy. Till this cup of Non-Swasti to the brim, we are under a foreign domination; as Swami Vivekananda once said, we are three hundred and fifty millions of earthworms.

The author rightly evaluates the ideals of independence and interdependence. Manu teaches us the ideal of self-dependence (*Sarvam paravasam dukkham, sarvam atmavasam sukkham*). In addition to that ideal Sri Krishna teaches us the ideal of interdependence (*Parasparam bhavayantah sreyah param avapasyatha*). The two ideals are in absolute harmony. It is because of our hugging our very limited and contracted self to ourselves, that we are deluded by our avidya into the notion that the two ideals are in conflict. The man whose body is his country will find his independence in interdependence, just as the organs of our petty puny body find full freedom in perfect mutual dependence. The sage to whom the universe is his body will be full of unagitated peace and unbounded love and unlimited bliss. *Mata me Parvati-devi pita devo Maheswarah Bandhavah Siva Bhaktesah swadeso bhuvanatrayam.*

I wish to say only one thing more. The Indian civilisation is based on the tripod of rural economy, the family as the unit of the social life, and the concept of private property burdened by the threefold debt (*rina*). If we are going to throw these overboard, we shall have lost our Indianness of *Swabhava* altogether. A tropical country like India will always have her teeming millions, but if they shall have departed altogether from their fundamental concepts and ideals, I must say that I find it impossible to enthuse over them.

The author has ranged over many themes and struck many notes but all these are concordant, and I, gladly commend his book to the wide, wide world. He says One God, call Him by whatever name: one nation the human race,—one habitation, the earth,—one law, love,—one destiny, death: this is the truth. May I add:—one final goal—infinite, immortal, eternal bliss.

Madras, }
15th Dec. 1936 } (Sd.) K. S. RAMASWAMI SASTRI.



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Sanskrit—

I

*Prathita bhavanti kalantam nyayyena margena
Maham rishibhih: Kale varshatu Parjanya
Prithvis swasmani: robrahmanabhyah subhamastu
vutyam: l kasamastah sukhino bhavantu
Samasta nitya sammanjalani bhavantu.*

Thus have sung the Hindus from time immemorial, taught by the ancient Rishis, the song of peace and plenty and righteousness of the whole world. That is the sum and substance of the karma-side of the Hindu religion. The activities of the individual citizen and of the State must tend to the happiness of the people of the country and of the world and worlds. The question may arise:— How can the activity of the individual and the country affect the worlds beyond the earth? Now the Hindus believe that all the worlds are in essence one whole and the disturbance caused by disharmony in one place affects the whole universe. The wireless at least proves that the disturbance in the electrosphere caused at one place spreads to the whole world. The same idea may be easily stretched further. Besides, the souls that live in the nether worlds, the departed souls, have direct interests in the peace of the earthly denizens who are their kith and kin. As the conditions of the earth affect its people, so are the minds of the departed souls affected. Thus their happiness to some extent is dependent on our happiness here on the earth. When Saul was in trouble, he disturbed the peace of Samuel who was lying in the grave. It is, therefore, evident that there is a very great responsibility, spiritual of course, weighing heavily on the shoulders of mankind, that they should so conduct their affairs on the earth that their conduct might

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conduce not only to the happiness of the peoples of the earth but of the worlds beyond.

Thus the responsibility lying on every individual and country may be broadly classed as earthly and heavenly, or material and spiritual. That the happiness of mankind in the two spheres may be ensured, God sent His prophets at several times and places to teach the path: and that path is righteousness. Righteous conduct ensures the happiness of the worlds both material and spiritual. What is righteousness? Love is righteousness, not selfish love, but love universal and spiritual or holy love. The laws of countries may vary, but not the dictates of love divine. The laws of countries do not provide a universal standard of social conduct. Love divine, which is love universal, offers such a standard. Is such love practicable? This cannot be the question. There is no theory in it. The true heart that feels for self feels for others. The practical side adjusts itself according to the strength of will displayed in overcoming the selfish instincts and in accordance with the means available. These factors cannot lessen the feeling a whit but increase it, thus elevating the being to a plane of greater perfection. Righteousness cannot give impetus to unrighteousness; but unrighteousness elevates righteousness to still higher planes. Evil which is capable of responding to evil can only accelerate righteousness. But of course, evil gathers impetus in self-defence to crush righteousness. Evil like the sore eye hates light, and like the moth comes to swallow it. But there is a dome around the light that the ignorant moths may not be destroyed. So they fly about around the dome. Both evil and good, thus, continue to exist in the world. The light is seemingly imprisoned in the dome but its rays are free to spread far around. They do spread and give sustenance even to the moths that are at constant war with the light. This is the world of good and evil.

Righteousness is righteousness, for it is the brilliance of the true soul. The false man is not unable to distinguish

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the light from the darkness that fills his soul. For it is the property of light to illumine the dark places, but the creature which is not created to live in the light tries to fly away from the light if it cannot put it out. The creature of the darkness may feel its own righteousness in the darkness, but its efforts to put out the light is unrighteousness with reference to light. So the dark creature is righteous in darkness, the bright creature is righteous in light. Thus there is a war between the righteousness of the darkness and the righteousness of the light.

The universe is full of darkness. The stars are but mere specks in the ocean of darkness. But the stars are stars, and so pierce through the ocean of darkness and impose their existence on the darkness surrounding them. That is the quality of light. Let the darkness exist where it has to exist. But let the stars know that they are really not specks but great suns shedding forth their light and illumining the creatures that want the light. For the creature of the utter darkness cannot bear light, but the creatures that have tasted the light and want more of it are a great many, and to them the light comes. And when it comes they should be able to catch it and benefit by it. Then they will cross the border-land of twilight and enjoy the day. For, of a surety the warring darkness awaits, and the day will have an end, and the twilight and the darkness will engulf the creatures once more. The waves of light and darkness are alternately enjoying the time eternal. The day has dawned, and let the creatures who want the day awake and receive the light. Thus says the Swasti Veda, "As night and day are always new, so in the current of thought are the rise and decline of society." The Swasti Veda is the rising sun, and let the people who want the light rise with it. Theirs shall be the day of knowledge and Salvation.

Righteousness requires no guidance for its one quality is light and spreads itself. It is unable to keep its

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light to itself. Its quality is to spread and make the whole thing beautifully illumined. There is no selfishness in it. Selfishness is darkness, and to darkness is the credit of hiding due. Darkness hides and gives shelter to its creatures. This wily darkness hides in ambush only to pounce upon the creatures of the light. So it has all the properties, i. e. of itself and of its opponent. Where does darkness hide? We see that it hides in the corners of our houses and shelters the snakes and scorpions and other unwanted creatures. Similarly, it hides also in our own house, the human body, but not in a corner, It hides right in the centre, in the heart. For, it has found its corner in the apex of the heart. Says the Gita, "Eswara-s-sarva bhuta hrudde, Arjuna, tishtati, bhramayan sarva bhootani-yantraarudhani mayaya—(The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His maya, to revolve, as if mounted on a machine) This *maya* or the downward trend of evolution which creates the animals and birds with features suitable to the environments they live in that they may protect themselves and yet earn their food, has given all creatures the desire for self-protection and acquisition. Acquisition is the primary need of all creatures and other kinds of self-protection follow the quality of acquisition. Selfishness simply means acquisition. This quality of acquisition has developed itself inordinate-ly in man. This inordinate development of acquisition for self is Satan or the Devil, a mere personification. Neck out this devil from the heart, this acquisition for self, this selfishness. And man is righteous, holy and godly. Says the Swasti Veda, "Truth, righteousness and love are eternal and natural to the light in the cavity of the heart, if selfishness is necked out. All the evil in the world is attributable to this quality of acquisition for self. Then it needs no telling that to make the world good the only thing required is to erase from our hearts the quality of inordinate acquisition. We should recognize that this inordinacy is a disease of the brain or intellect which has grown

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perverted just as a man who takes few doses of opium to relieve him of rheumatism becomes addicted to it and thus overdoses himself gradually, which in the end so vitiates his system that other drugs lose all action over the body and he should live and die opiumized. Thus the man whose soul is saturated with selfishness emits only selfishness in every act of his. His action, speech and thoughts require purging that he may change. When these are purged of their taint, the real man shines. Says the Swasti Veda, "Sweetly triple-stringed is the soul of love, of truth and of righteousness. And as the strings of a musical instrument do, it emits sweet notes when sounded by the triple purgery". The soul is quadruple stringed, but devotion to God and Man, i. e., devotion to truth, love and righteousness is the basic quality, just as acquisition of selfishness is the basic quality of all evils. So devotion should take the place of selfishness in the heart and it emits the other three notes, love, truth and righteousness. Devotion by the side of selfishness creates the twilight. To such of the mankind has come the Swasti Veda for guidance.

God sent His prophets with their messages in the past to the groping mankind for guidance. But human mind is so earthy that any good material thrown into it becomes earthy in course of time. Thus is the constantly recurring necessity to teach mankind afresh. For do we not see that the Divine truth has become parcelled out and labelled into Buddhism, Christianity, Islam and Hinduism, and even these into smaller packets or churches and schools? Do we not see the religions quarrelling with religions, and the sects with sects? What wonder, then, that nations and races and castes hate one another and quarrel over the earthly things! Man's principles flee from him when he is entangled in the meshes of nationality, race, religion and caste. Caste which was a blessing of the Hindu community, has now become the curse, not because the system is an unenduring one but because forces operate to throw the

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social edifice into confusion. The caste system was not an organisation but a growth of the peacefully evolving society of an all-embracing potentiality. In Nature are the seeds of caste or functioning tendency. Nature is order and its functioning order of society is the tribal system. Caste was an assimilating process of an expanding society which absorbed the disharmonious elements into itself. Hence the Gita says, "Chatur varnyam maya shrutam guna karma vibhagasah." Varna does not mean colour because Hinduism did not divide its society into the four castes by the colours red, blue, black and white. The division was by the qualities and actions or professions, which are the results of tendencies. These divisions are Nature-made. In creation, mankind automatically divides itself into these four communities, i. e., every human being exhibits one of these tendencies. And there is no nation or race in the world, which has not its officiating moral class, fighting spirits, serving class and manufacturing and commercial class. But the charge levelled against the system of caste in India is that it is wooden. That quality is human, because selfishness plays its part in every interest. No community would permit encroachment on its rights and privileges. The communities have guarded their interests by closing the doors against intruders. They have monopolised their interests. Thus the caste system became very rigid. This could do no harm. For in a vast community brain would not be wanting to develop the arts, crafts and sciences to perfection. The question of unemployment could never be heard of in the Hindu Society until interested forces threw it into utter confusion. Another charge laid against the caste system is that it does not conduce to national unity. This is utterly false. Did the great empires of the West and the Near East fall because they had the caste system in their social polity. Did the German Empire fall because of the caste system? Is the disruption of the British Empire into self-governing Dominions attributable to the caste system which does not exist? The unity of

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Hindu India cannot be judged now that it has disrupted owing to the subdued condition of the race for the last one thousand years. Still the cohesion of the units composing the Hindu Society is so strong that it has survived a thousand years of disruptive operation. Hinduism is so permeative in its operation that it has infused its humane principles into the peoples of the world. No nation can contend against natural forces operating on its body politic. The western races are comparatively new races in the world. They are still evolving their societies. When they merge out of that process of evolution they will find themselves organised into castes or communities. Let each nation examine the growth of its society, and it will find seeds of caste sown in itself. Caste, therefore, stands on a different footing from race, country and nationality, and it is not a factor which can upset world peace.

The Swasti Veda has not come to condemn country, race and caste when it says, "Country, religion and race are bonds". For what can efface the geographical divisions of the earth and the geographical influences on man? As these influences have engendered the utmost selfishness in man, those influences must not be permitted to enter man's heart to corrode it. How can this be possible? One may ask: One should enter the heart of nature which created this seemingly conflicting diversity. One's vision must penetrate into the purposes of nature and acquire *samadarśana* or equality of vision. Imagine a painter or a sculptor sitting in his studio and contemplating on his paintings and statuettes executed by him. They represent persons of different races and castes. Does the painter lovingly think of the skilful execution of the works, or does he ruminate on the nationalities and hate them? All human bodies are the products of one Mother Architect, Nature, and each body is endowed with the same consciousness which in conjunction with the nature of the body differentiates, not because it believes ignorantly in the

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superior possession of the gifts of nature, but for a baser reason. All dogs are dogs, but the dogs of one street do not permit the dogs of the next street to mix with them because the dust bins provide very poor fare, and they think they cannot afford to be generous. "Life being sweet, becoming like the group of dogs at the dust bin, afflicted soul's live." (S. V.) It is the primary selfishness in the human being that is responsible for all the evils of mankind in the world save those imposed by Cosmic phenomena. Let beings learn this new angle of vision and contemplate on the races and nations. "Unworthy are the feelings between races and religions. Colour, class and sect are indeed illusive. The races and the languages are established by God. The more they are contemplated upon, the more pleasing they are." (S V) But the man in the street and the statesman sitting at the head of the administrative table with piles of national and international problems racking his brain will say, "All this nice philosophy will suit the anchorite doing penance in the cave over wild fruit and honey, but not the man who has to provide the wherewithal to maintain the family on honest labour, nor the man on whose shoulders rests the burden of guiding an ever enlarging society through the shoals and storms and between rocks and icebergs. To these minds the Swasti Veda says:—"The cure is only one; Leave off fear and avarice, O Seeker of peace, and change the passion-beaten inner nature."

The avarice of the dominating nations is unbounded, and these nations, ever intent on conquest, keep the diplomatic pot boiling; and their foreign policies are the fire and sword that cause the destruction of the humble peoples of the world. The European nations, formerly a danger to the dark peoples of the other continents, are now a danger unto themselves. For the thieves and marauders quarrel over the spoils. Avarice breeds jealousy. To them the Swasti Veda says:—"May it not disappear to-morrow what is gathered to-day! The toil of gathering and jealous

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protection, the loss when dispossessed. See whether these are good or the little without jealousy." The diplomatic pot boils poison, and they serve one another with poison. The mutual discovery leads them to take to fire and sword. They manage to kill one of themselves and cut up the remains for distribution. The dead spirits gather material and become re-embodied in course of time. Once more the deadly mirth of fire-and-sword play hallows round the earth. But even self-destruction fails to teach the peoples of the earth. For unrighteousness is the basis of all the wars fought on the earth. So it leaves the canker in the vanquished who do not mind the defeat and the loss, but brood over the subjection. Economic acuteness is the cause of all the wars of the modern age. Nationalism is its basis. The doors of a country are secured against entry of foreign interests by all the devices human ingenuity can invent, at the same time scheming with greater cleverness the ways of penetration into other lands equally secure. Here, then, is the double faced dragon sitting in the heart of each nation inviting war and destruction. So the Swasti Veda says:— If the country and the home are shut even a little, lacking in hospitality, peace disappears." But the question arises, how can nations with infant industries counteract the dumping by highly developed nations? The answer is, organise the villages on a sound basis. The people with the right sense developed in them will not go in for the cheap foreign thing; the merchant will not import in excess of requirements the article that is produced in his country, and will not under-sell. The manufacturer will not produce it in excess of export requirements. What is the result of such world organization? Well, it is that a levelling of the standards of living will be achieved in the world. The nations now basking in the sunshine of a high standard of life will demur and girdle their loins and will be out to destroy the world but not to come down. "The dweller in the mansion sorrows unwilling to leave it, and to keep it

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treads on any evil path (S. V.). There is no cure for this save the knowledge that the human beings are God-created all over the world. Such selfish people who keep the world oppressed go to damnation. "Do you seek heaven? Do you pray to God? Wasteful are these two, if you live in enmity. If you desire heaven, why do you fight with another life? If you desire gold, you shall not desire salvation."

(S. V.)-

II

The Swasti life cannot make a difference between a religious and a social life. A man of social importance can do nothing which is anti-truth if he owns God and prays to Him for guidance and salvation. There is no private life so called. There is no public life so called. Whatever conduct is manifested, whatever thought arises in the mind, all that is the flow of the soul outwards and constitutes one continuous current of life activity which makes or mars the future of the individual. All that constitutes the religion of the man. Thus every man has his own religion, and it may be quite contrary to the established religion he professes.

"They say that religious doctrines are one lot and that government is another. Chaotic morality standing, divergence exists on the earth".

"Your conduct and thoughts having determined your well-exhibited faith, you resemble a giant in the guise of a man, should you pretend to show zeal in taking part in the teachings of established service".

"The natural and bubbling thoughts and actions overflow the soul, as the water from a spring. This is the religion of the people." (S. V.).

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It is, therefore, self-evident that people fondly practise self-deception by thinking or believing that they are religious, that they pray to God, that they do charitable works and that they have a better future, while they all practise political trickery and other vile conduct in the name of government, justice and the like. There is no merit in the prayer, no merit in charitable works when the soul is darkened by untruth.

"Truthful conduct is knowledge; truthful thoughts are prayers; truthful actions are worship; truthful teachings are doctrines; truthful society is providence; and truthful peace is salvation. Truthless conduct and devotion are wasteful actions." (S. V.).

Christ Jesus taught the prayer, "Thy kingdom come," but he enunciated what that kingdom is. "Thy will be done on earth as it is in heaven." The angels and the virtuous should have no desires of their own to fulfil, but only the commands of God. The people on the earth have their ambitions and avarice to fulfil primarily. They do not find it convenient to think of fulfilling the commands of God, which to them are only secondary. What is the meaning, then, in their kneeling before God and praying. Thy kingdom come? How does it ever come when the human heart does not really cherish its coming? God's kingdom will come only when people realize that the need of the individual is the need of the society, that the morality of the individual constitutes the morality of the society, and that therefore, society as a whole represents the state of salvation of the individual. "The society is the body; the man is a member; morality is the soul; If you know that truth, peace and sinlessness constitute heaven, you can establish it on the earth."

Every man perceives that he is rendered callous, helplessly, to a lot of human suffering in the self-centred conditions of the world for the lack of scope for the full play of his heart's sympathies. When a man sees a fellow-being in acute distress of some kind, the natural feeling of

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the heart goes towards the distressed man, but that feeling is restrained from flowing out freely by so many considerations, to which every individual in the present order of society is subject. But supposing there are social institutions freely admitting the distressed of every sort, no man who sights suffering would flinch to offer the necessary aid to escort the person to the Institute. On the other hand it becomes one's duty to do so. Similarly, no child with the aptitude for learning or handicraft of some kind can go without the requisite opportunity being provided for its development. No man who can and is willing to offer his physical or intellectual services to the society should lack opportunity to do so; and no man whether energetic or disabled by illness or age should lack food. Is this possible with ever growing population threatening the earth? The answer to this question is the basis of the spirit of nationalism that is working in the present world. So nations that are blessed with extensive areas reserve them for the future occupation of the expanding population, while those which are less fortunate intend acquiring colonies. Such colonization proceeded in the past centuries often to the detriment of the barbarian and half-civilized peoples that inhabited the lands. National and colour patriotism works its havoc to-day very acutely. The right which Might confers on the principle of the survival of the fittest on the earth, renders peoples human beasts. Nations are merely herds of bi-peds, and they go on fighting among themselves for pasture lands.

Territorial expansion of the present-day-nationalism is not merely by colonization, conquest, trusteeship etc., but chiefly by the expansion of trade and commerce. This is a more dangerous form of conquest of peoples, for competitive trade kills the industrial activities undeveloped nations, such as India, which are not powerful enough to effectively manage their affairs.

"All that is mundane is limited in extent: the mind has an unbounded ambition; the future creates fear; popu-

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lation is ever on the increase. When such chaotic minds, developing empty logic, tried, as trees that they may grow kill minor trees, to overcome the weak, truth left; religions grew corrupted: peace leaving, wars raged." (S. V.)

The divine charter for man embraces all the earth. If that were not so, what right had the dominating nations to go in search of partly inhabited and uninhabited lands over the globe! Having explored the lands, they monopolized them for themselves. Therein is the selfishness. The way they have entered must be open for others. Says the Swasti Veda:—Milk, air and light, water, food and clothing and home, without caring for opposition, all may obtain all over the earth." To the nations fearful of the future the Swasti Veda gives this assurance. "Don't grieve that you will be short of dwelling room, if your country is filled by foreigners. The cities perish and the earth too." For a nation's final destinies are not in its hands.

"The home of energy is the manufactory of the cause of the changes of birth and destruction, and it is ever efforting, overfilled with the zeal to act."

"When the wrong path is trodden, destruction allows not any man to escape. When it overtakes you in some form, is it easy to find it out?"

"The energy liberated by vicious thoughts, being opposed to the thoughts of the creator, causes the destruction of the happy society like the whirlpools in the best stream."

"When beings, like whirlpools, go headlong with the mean vision engendered by disappointment, societies become whirlpools and perish." (S. V.)

The charter of universal freedom of colonization is specifically limited to personal living and does not extend to political rights. For the exercise of political franchise by interests external to an administration is unthinkable. It is the cause of national friction. People who claim citizen rights of their mother country cause no small inconvenience to the country of their sojourn by the exercise of

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such rights of protection. The Swasti Veda clearly declares "The natives of a country are the controllers of that society. It is weakness to sorrow under alien occupation. Isolate the traitors to the society and the enemy of its freedom." Since the Swasti Veda makes no distinction between countries, races and religions and since all are free to seek their bread in whatever land they please, the man who goes to a strange country must give up his citizen rights of the motherland to qualify himself to the citizenship of the country of adoption. No country shall have the privilege to refuse such rights. There can be no occupation of a country by aliens to that country. There can be no mandates, no cessations, no conquests. No commercial interests controlled by agencies external to the country can be allowed. The ports are the exchange junctions of commerce. If a corporation wishes to exploit the mineral wealth of a foreign country, that corporation must become the citizens of that country.

"Among men and countries equitable desires become rightful conduct. The self-seeker resembles the enemy. The good heart allows consociation in his town." If a country does not allow such equitable conduct all relations with that country are banned. "If equality of citizenship is granted in a country, trade with that country confers blessing. Under other circumstances society lies under the danger of destruction." Applying these rules to the relations between India and England what conclusions do we arrive at! England has identified herself with the defence interests of India. So India is secure from foreign aggressions. I must stress with all the force of my moral judgment that India under her present circumstances is quite unfit to defend herself and cannot aspire to such a status within the current century. The talk of independence is mere bluff. If it is not that, then it is madness. There is no independence to any body in the world. If there is an independent nation in the world, it is surely the most blessed nation. But there is not one such in God's creation

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That the nations live in constant fear of one another, that they come to blows frequently and destroy themselves mutually in protracted warfare are conclusive proofs that there is no such thing as Independence. Independence, if real, has barrenness. It is no life worth living for. Life depends on things acquired and to be acquired. Hopes are centred by the past and future in the present. In hope lies dependence. Take a small example. A family of husband and wife after a wedded life of a few years longs for a child. That is, there is dependence on a thing not in existence yet. The child is born. The dependence becomes real. The affections are centred round the happiness of the child. The least trouble to the child disturbs the peace of the parents. Suppose the child has died. Then there is still dependence, for the bereaved couple long grieve over the lost child. The dependence is on a thing gone out of existence. Such is the state of a fruitful life. There is no independence. "The independence resembles the mirage-Frailty which ought to be given up has found welcome, the senses worshipping a mind like themselves." Apart from the little illustration we know that the family depends for so many of its needs on so many circumstances of the society. Similarly, a nation has no independence. It depends on so many factors for its existence that wars are fought for the continuous existence of the country in the undisturbed enjoyment not of its rights alone but of its privileged acquisitions. Says the 'Swasti Veda, The doctrines of independence and happiness, the worshippers of the intellect in their desire for self-aggrandisement implant in the agitating grievances developed in the cowards. Is it theism? Considering their mutual good, the stars and planets have their orbits of motion determined. Observe this. The crops are faced towards season and climate. The animals depend on crops. Where then is your independence? (S. V.) Is not the economic boycott of an aggressive nation one of the factors of defence? So, is there meaning in the word independence? Why should

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India run after a thing which does not exist in the universe?

Since the universe exists on interdependence, it is well that the nations learn that lesson as the fundamental towards the establishment of universal peace and adjustment. Individualized glory and aggrandisement must give place to true values of existence. Sky scrapers are no doubt a practical engineering possibility and sky scrapers there are in New York. But are sky-scrapers a necessity and when? Is independence a necessity of a nation? To what extent and when? True independence does not exist. There will always be the necessity for expansion until judgment overtakes a nation or the world as a whole. Adjustment and re-adjustment is the order of nature if peoples want healthy life and growth. Leave the judgment to the Mother Nature who has brought forth this universe and nurtures its continued existence. Peoples are not born to be destroyers of life. Their work is to use their intelligence to promote the happiness of nations and individuals. The destruction the mother nature is fully capable of and will do it in a trice if she only wishes it. We are living in the midst of fire in the shape of electricity. If mother Nature just orders that it should flash forth where shall be the earth and in what form?

Says the Swasti Veda, "Deprived of dual forces, creation does not exist as in the absence of opposing forces the stimulation for growth and the firmness of differences cannot be secured. The very thing or its absence becomes the seed of destruction, when it has no opposing substance. Hence grow wise that Nature is cautious. The cause for a change of state always accompanies, dwelling in a latent form, and affected by relative degrees of strength, exhibits itself in time in the natural way. Hence man is not fit to assume the role of the destroyer of fellows: along the path that contributes to human well-being, if man conducts research into nature, he will acquire the perfection of the soul." Destruction lives with you in every act of yours.

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Simply it is not apparent. But your false step will lead to it, and it will engulf you, nation or individual. War is the necessity of beasts, for they can adduce no arguments and amicability is somewhat alien to their ferocious nature. But if two nations are unable to decide a question amicably, it is certain that the mightier of the two has turned beastly. The weaker nation is foolish to have a quarrel. Whether with or without war the mightier nation tries to annex the weaker one to her dominions. The existence of small nations is always by sufference. They are simply buffers. If they are not so, then they can never continue long in existence. They are a source of disturbance to the peace of the world. Small nations should never exist in a world ruled by beasts. For their own peace and prosperity they should get merged into the neighbouring power. To keep a nation virile we do not want war. There are other ways. Why is Government wanted in a country? For the execution and adjustment of the needs of the different communities and individuals inhabiting it and to prevent the disturbance of peace by malcontents and male-factors on one side and aggression by a neighbouring power on the other. The internal peace depends on the external safety. If two nations are engaged in war, it means that they have failed in their purposes of peaceful government. They are incapable of governing. So they have driven their peoples to die on the battle field. That is the result of the existence of nations as governments. So nations have not justified their existence. People may safely yield their national pride to true peace. Like the families of a city or a country the nations are simply families of the world. Nations are simply units making the whole earthly society. The earth requires a government to govern the units composing it. There must be a world federation. The countries must be organized to form the United States of the world to have peace, i. e., perfect adjustment and protection. Territorial readjustments are not the concern of the Swasti Veda. Economic control and distribution is

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its purpose. Also the perfect organisation of the society in its spiritual and secular aspects of government. The Swasti Veda does not recognize the existing national governments and empires. It will encourage unions, alliances between nations as much as possible. For that will bring the world closer together. The unit of the Swasti organisation is not the country but the family. It is not the interest of a community or a nation that is to be guarded, but it is the interest of every human creature born and to be born. The Swasti Veda does not recognize boundaries natural or artificial making countries. The ideal of the Swasti Veda is stated in the following verse. "In this garden of a universe a fountain I shall be till the end of breath, and send forth eternal truth and love." To the Swasti Veda Life is a fountain of truth and love. The life which does not experience the truth and love of its nature is wasted. To the man whose soul vision sees truth and love as even his objective the Swasti conception of the universe is this. The hills and mountain ranges which separate the countries are like the walls which divide a house into chambers. The seas and oceans are but the pools and tanks in the premises round about which are the blocks of buildings of various sizes. The Swasti society is one whole unit and the races and languages are like the members of a big house in which the children speak with varying degrees of articulation and the servants in their colloquialism and the elders in their dialect. The members bear each his or her own features and characteristics. Such is the world conception of the Swasti society. The unit of administration is the village. "A thousand families constitute a village—cultivators, and artisans and their auxiliaries, the physicians, teachers and persons in the care of houses, food, children and cows. Multiplied by eleven the villages become grouped into *dalam* (District), *sangham* (society), *goshpadam* (province), *rashtram* (kingdom), *Maharashtram* (greater kingdom) and *drudha bandham* (the strong knot or the world society). If you give up the country, the race

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and the religion, if the wealthy give up the secret fears and the desire to rule kingdoms, the ways of the true society are secured. "(S. V.)

It may be the complaint that the economic condition of India has not advanced under British rule. True. But had the Indian leaders showed the intense zeal and self-sacrifice and organization towards the development of Indian industries rather than in the intense campaign against the ruling government, the crores of money wasted on futile conferences, journeys and miscellaneous activities could have created Nation-owned Industries administered by disinterested bodies for the benefit of the masses. That would have been the means of giving India Institutions whose power in the Indian markets would have closed the doors against foreign interests arbitrating even with authority at their back. For what can make a determined nation buy things that they do not like?

If Britain has not given India Self-Government, Britain is not to blame. For it is not Britain that gives India its self-government. It is God. If India is fit to govern and protect itself, God will give her that Status, and Britain will be taught, to yield it. Not only that. Britain is the master that God intended to teach India the way to her goal. An easily-got thing is easily lost. It is like placing a precious thing in the hands of a boy who knows not its use and its preciousness. If India cannot take from Britain, a paternal power, what she thinks her due, can she protect herself from foreign aggression? She has not developed the requisite manhood and sense of patriarchal responsibility for the various communities, that she may be entrusted with the care of her internal and external peace and prosperity. Supposing that Britain is the aggressor. India must rise equally strong in her morals that Britain may feel that India has risen equal to her in status and that she is capable of holding her own morally. Did the Indian Nation show herself with that dignity in the last campaign of National Civil Disobedi-

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ence and at the Round Table Conference? Decidedly not. It is no argument that Britain used her statesmanship and power in dividing the people into opposite camps. It does and it ought to. If in a game of chess you quarrel with your friend for possessing superior intelligence, the game is not worth playing on either side. You require further training to be a match with him and to make your opponent yield you victory.

Since India needs the association of England, it is well that she tells England plainly so. If the congress is vain enough to shrink from telling it, then should not the other parties in the country educate the people on this point? The destructive activities blindly pursued in cockish vanity will not do any good. The Swasti Veda cannot think of India to the exclusion of England or any other country. But the Swasti Veda thinks of India with the same vision as it extends to Britain. The Swasti Veda finds the seeds of its polity of universal brotherhood sown in the British Empire. Only the word 'Empire' does not sound well. Commonwealth is the word that approaches the sense of the Swasti Veda. The idea underlying is not merely to denote a comity of nations, but an active participation in the needs of one another not only in the matter of protection against aggression but in the economic adjustment to distribute and support its populations. Provided that the colonies get over their egotism and their fears and open their doors for the common good of the countries under the empire, the ideal kingdom which the Soviet Republic has tried to realize without a God can be realized within the empire under Divine guidance. And an opposition of considerable momentum can be set against the spread of the Godless and bloody communism. The British Empire will be able to set an example to the other nations of the world to form such economic groups which can further join into a world organization which will set at rest the fears of secret alliances and over-balances. The present League of

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Nations, even though reformed and armed with an international army, cannot prevent war. For what can prevent rebellious powers from combining and seceding from the League to do mischief? So long as selfishness prevails, the League of Nations a hundred times reconstituted cannot effectively answer its responsibilities. Frogs cannot be securely gathered into a shallow open basket. The instinct to hop must die. So long as the needs of growing populations must be met, and so long as the nations do not come to an understanding on that matter to the permanent satisfaction of all, the peace of the world remains unsecured to that day. The monopoly of the world by the white nations cannot fail to rouse the darker nations of the world one day or other against them. And that day will be the most terrific imaginable in the world. It is in the possibilities of the British Empire to prevent such an impending doom of the world.

All lands are one earth. All races are but one soul. And all human races are subject to but one destiny, to earthly death through earthly life. Where, then, is one's racial superiority? The rose, a much praised flower, is red and blue and white also. Is it the pink colour that gives the rose its perfume or grace? Are all pink roses graceful? Is the rose the only flower? Do not the other flowers please man? So colour alone, nor features confer any superiority nor can beastly might elevate this biped to the status of a God-conceived human being who is raised to the status of sacredness and integrity of character through the evolution of ages. The noble feelings of the heart which the animals exhibit even to one shade, find ample or unbounded scope for development towards perfection in the human being. Can nationalism be said to be the growth of that perfection of the human heart? What a debasement of humanity does caste and religious communalism represent then?

One God, call Him by whatever name, one nation the human race, one habitation - the earth, one law - love - one



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destiny - death. This is the truth. Does religion teach you that? Then follow it. Or does it say, believe this man, believe that doctrine or you are damned? Is it religion to build churches, mosques and temples and conduct ceremonial prayers in them with gravity? Is it religion to assume exclusive sanctimoniousness to one's observances and deny the same to those of others? Or is this religion, the blind assertion of the man in total darkness that since he cannot see or feel any other condition, only the darkness that surrounds him is the truth and that anything said against it is false? Patriotism is false. Bigotry is beastly. Fanaticism is devilism. The human devils must be hunted down and chained to perish alone if they cannot be humanized. The earth must be thrown open to all races, creeds and nationalities. Citizenship must be by contract for life and not by either birth or domicile. By birth a man acquires his right to live anywhere on the earth and to follow any culture and profession in conformity with the Nature that has made him and that is his being. Selfishness bars the way to the enjoyment of that right. Nations cannot preserve themselves and their wealth by pursuing selfish paths. Selfish paths are jealous paths. Selfishness brings forth frequent conflicts; and the toll exacted by the War-God in the shape of human life and materials, and the aftermath of the war are all very much more than what Dame Selfishness secures by her viles. The destruction of human life does not lighten the earth. Food and other materials which should suffice the contending nations for a long time are wasted and burnt in the war-field. How is war an asset to the world? When it is a loss to the earth of its productivity and mineral wealth, and of the flower of manhood to the nation, the victor-nation is not a gainer, though it might have exacted heavy indemnities from the vanquished. The effect of the defeat recoils on the victor in a hundred and one ways in time, and the world will be the loser for it again.

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The Swasti Veda does not claim to have come to teach anything new to the world. It claims to itself all the prophets and all the religions of the world, and its care extends to every creature born on the earth. Its care extends to the future well-being of the society. It does not condemn the unbeliever. It does not quarrel with the tenets of the different religions. It has come to claim sanctity to all the revelations recorded in the holy scriptures, but it does assert that the differences in the religious thoughts are born of incomplete comprehension. "In sweet minds become acquired all religions for all mankind. The difference is born of incomplete comprehension." (S. V.). It is not the outcome of the recent thoughts in the country and outside expressed on the platforms or in religious congresses on the need of a universal religion. It is simply the fulfilment of the Divine plan in the ordinary course of the world-evolution. It was recorded during the years 1924 to 1930. It is right to say that the Swasti Veda has come to reinterpret the religions and show the thread of harmony running through all the teachings. Its criticisms are not on the Books but on the current interpretations of them, which go under the names of the accepted creeds. The interpretations in the light of the Swasti Veda are recorded in the third part entitled, "The Rapprochement of Religions." Religion does not belong to the realms of the intellect of man. Its place is the heart. But the heart requires the guidance of the intellect to some extent. Realization of the fruit of religion is beyond the heart and the intellect. That part of the religion which relates to the social conduct of man has to do with the heart and the intellect. Heart is the important factor, because heart is nearer truth and hence nearer God than intellect which is primarily gifted to man to be the means of understanding the world, that it may sustain the body for the heart to have the full scope of a life-experi-

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ence to ripen its feelings to perfection. The acquisition of dry knowledge, spiritual or material, is within the scope of the intellect. But we know that even the most intellectual man cannot get over his heart. His sentiments and prejudices work strongly against reason and the man succumbs to his sentiment. The heart is stronger than reason. So dry reasoning is the hand maid of feeling. But this heart is the most dangerous gift to man from God. For it is capable of double dealing. Politics and diplomacy afford the largest field for its activities. Hence the human heart returns to its original beastly nature guided by selfishness. "Cruelty and selfishness are the inheritance of ages, the nature of the beastly self and the inherent character of need of the earthly beings. Not leaving this nature one becomes an animal " But the heart of the creature which has become perfectly human, is different. It has nothing to do with the acquisitions. "The morals of men are the wealth Other wealth quickly disappears on the earth. The heart is their birth place. That is a lake of love and kindred qualities". But the heart of a beast is not devoid of finer feelings. And this we know. Even the tiger shows the tender part of its heart not only to her cub but also to the master who feeds her. In ordinary life the cow waits for the return of the calf. The cat and dog keep a jealous watch over their cubs till they are grown up. The bird watches for the return of its mate. And it is needless to speak of man. The lower animals seem to differ from man in this particular, viz., that they possess a natural heart incapable of hypocrisy and its mate sophistry. The intellect is the slave of the heart. The heart is the mistress. The lower animals, lacking the services of the slave, exhibit a naturalness which is sadly wanting in cultured society. By culture I do not mean the refinement due to a high order of education and urbanity of manners, but a different thing altogether, the cultivation of the emotions, the adroit demeanour of a gentleman covering the vulgar passions of a villain within. The

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human beasts one can appreciate, for there is no dissimulation in their case. They are quite apparent in their nakedness of character and conduct.

When a girl of eight says to her father, "Beat the other babe who is plump and not my sister", what training which she has received either at home or at school has imbued her with this basely selfish love? Is it not inborn in the girl? Has education ever helped many to reform their natures? Is there an adult who does not know the simple truths of right and wrong in matters of ordinary daily transactions? What education is necessary to make a man realize that he should discharge a just liability? Can a laboriously trained sentiment stand the test of the dictates of pressing circumstances if not the impulse of greed etc.? And in what per cent of the people? If in such matters the heart cannot lead a man in the right but makes use of the intellect to achieve the undue interests, what should be said of such abstract interests as religion presents? The intellect is outright sunk in the emotions of the heart. The reason is so saturated with the accustomed sentiment that it is well nigh impossible to salvage it. But it must be done. Says the Swasti Veda, "Their ignorance they call religion. Do these religions gain respect in the world?" "Though plenty of religions exist, these men do not exhibit sense. If you come out of the religions, you will see them well." The heart has played all the mischief that is in the world. Yet the heart is full of love, and it is to the heart that I should appeal to. For it is the heart only that is capable of repairing the mischief it has done. Poor intellect, what can it do until it receives its infusion from the heart? To the heart of man I say, don't be a deluded creature. What you want is not your creed but truth. It is the truth that saves you. It is not the community that saves your soul, it is not bread that saves it. It is truth that saves you. You can toil for bread. You can fight for it when it is wrongfully withheld from you. But don't mix up bread with truth that is to save your soul. Bread you want, bread you must get,

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but not more bread that is due to you. For it offends against truth. The truth is not in the church, in the mosque or temple. The truth is not in the Bible, nor in the Koran, nor in the Veda. For these tell you to seek the truth. The truth is in your heart. You know it is there. You know it speaks to you. But you don't allow it to come out. You do not let it even peep out. You have put a heavy weight over it. It is groaning under the weight. The weight is your self-interest. Your interest is inordinate. It knows no bounds. It is never satiated. Your interest is of varied hues. You calculate and proceed in your conduct. You do not care to think whether you are right or wrong in your proceeding. You simply want achievement. You use your brain towards that end in view. If at any time you hear an adverse voice pricking you from within you or without, your brain is resourceful enough to strangle it with coloured reasoning. In your varied activities you may succeed or lose. But both success and failure will heighten your efforts in the same direction. You refuse to learn. Says the Swasti Veda, "While the thought drags all the blinded beings, the world moves like a tide in the ocean of time." What do the human beings give to God in lieu of the truth which they wilfully strangle under selfishness? Man attaches himself to something external to him and hangs all his cherished fancies to a peg there. And when he sees the accessories of his ideal in a tangible shape, he feels contented. He becomes established in what he sees. His subjectivity dies, and his objective drags him. He is its slave. Thus the real human being ceases to exist. His principles do not stand for self-application. He simply brags about them. He is demented. He is a fanatic. He has no goal, no individuality. He is the slave of the ideas that have possessed him and of the objects to which he is attached. He sacrifices himself or becomes a victim to those ideas and objects. Perspicacity, retrospection and introspection, the precious gifts of man, are absent in the fanatic. He is a

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running locomotive with its driver dead. Thus temples, mosques and churches, graves, flags, rituals, ceremoniousness, feasts and fasts, scripture books, offerings and all such things connected with external matter and observances have assumed importance and have taken the place of truth, the truth crushed by a mountain of selfishness, but yet shining in its crystal purity and ever ready to be discovered by an interested miner who digs through the rock. Look at this one simple instance. "If any man defile the temple of God, him shall God destroy, for the temple of God is holy which temple ye are." (Cor-3-17 Bible) Man's passions blind him to this fact that he lives in a holy temple. So he defiles it by venereal diseases of various kinds. The man who cannot endure some dirt in a corner of a prayer house built of stone, is indifferent to the filthy poison that he lets accumulated in his body, and that is capable of polluting his progeny to the seventh generation. The education that a human being really needs is this and this is the true prayer. "To see with a penetrating vision the way of thought, to cut off aberrant thoughts, to control the senses and to walk in the established righteous way grant me, O Over-soul, in Thy mercy." (S. V.).

What is the truth that man should learn about himself? It is the primary purpose of human existence. Animals exist. How do they spend their lives? They eat, they sleep, and they procreate. Is man born to do the same? Has he nothing higher to attain? Perhaps, man points to his glorious achievements in the fields of arts and sciences and literature. He proudly points to the bridges and the tunnels, the Telegraph and the Wireless, the fine architectural works and so forth. All this is no whit better than what the animals, birds and insects are capable of with their little brains and ill-shaped limbs. These are, therefore, no achievements. After all they are merely things conducing to the physical comfort and convenience of man, without which the world was at no loss during the past ages. I do not minimise the values of the inventions conducing to the

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comforts of man by so saying. But what I do assert is that what is far more important than a thousand such inventions is the knowledge that gives man the life eternal in the words of the Bible. What avails a man if he gains the whole world but loses his own soul? The knowledge of the soul is of primary importance to the creature born as a human being. "Be you king or benefactor or scholar, O man, live to find the Lord. The elephant lives in the forest and you live in the town vainly." (S. V.). Be you king or benefactor or scholar, i.e., earthly power, earthly generosity, earthly knowledge (asad vidya) do not avail a man to attain life-eternal. Had not the Jews earthly power, knowledges of sciences, arts and literature (I do not forget that the Jews were governed by the Romans) and generous disposition to serve the needy members of the society? Did they know what the 'life eternal' was? If they did, what was the message that Christ brought to them? Though the Jews possessed earthly might, scholarship and generous qualities, these did not avail them. Was it merely love and hope that Christ came to teach? What does love do for us and where does hope take us? The rule of love displaces the rule of law. The rule of law renders beings dumb-driven cattle. The rule of love makes them self-controlled. The springs of love develop the human heart, drive out selfishness, and transform an automaton into a truly feeling, thinking fellow and a ripe soul fit to receive the higher knowledge. What else is the function of hope but to be the hand maid of love? Christ's message was incomplete. He had not the time required to train up even the twelve disciples he had. His mission was brought to an abrupt close by the crucifixion. Hence the apostles on whom rested the propagation of Christ's message were vague in their teaching, incomplete in the records they made, and finally rested on hope for their salvation, the nature of which they absolutely failed to comprehend. Naturally enough their hope centred round the person of the prophet, and whatever might happen to the prophet

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would happen to the souls who firmly rested their faith in the teaching and on the person of Jesus, the Christ. That is the sum and substance of the Christian doctrine. (1. John 3-2). But what was exactly the hope they entertained and preached, though without understanding it?

"But if the spirit of him that raised up Jesus from the dead dwell in you He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God. For we have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God and joint heirs with Christ. If so be that we suffer with him that we may also be glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

(Romans. 8-11 to 18)

Clearer passages of a Christian's hope cannot be met with in the Bible. It is plain from the clause 'I reckon' that the author of the verses had no realization of what he was saying. But the hope should be subjected to examination that we may know what exactly the hope implies. The first thing to be realized is that the attainment of life, whatever its nature, is to be jointly shared by all with Christ. Christ has no greater portion in it than any other individual member eligible to share it. What is it that all members may jointly share except it be a garden or a house or a kingdom which can be divided into apartments or divisions allottable to every one of the community? But this is absurd. For it is the glory which shall be revealed in us that is jointly

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to be shared. Again how can the glory that one realizes be shared by another? Clearly then, it is the piece that one attains that can be imparted to or created in another, and thus the peace prevails in all those who are cognizant of it. And that peace is the salvation of the Jeeva or the individual soul which is being tossed about in the ocean of samsara. Thus when the troubled individual soul is at rest, what is it that is left? It is the original nature of the spirit that prevails, and that is peace. This shows that the thing that prevails in each individual is a common thing and that it, therefore, displays the common property, viz., peace. The common thing in each individual is the True Spirit called the Atman. This Atman no individual Jeeva possesses except in common with every other individual. In earthly language it is the centre of which every creature is on the circumference, and the central peace is realized or 'shared' in the Biblical language by each individual or point on the circumference, so soon as the ignorance that has always been active, ceases its activity. The ignorance is on the surface. The peace is under it. Once the ignorance is quiescent, peace is given the opportunity to prevail. In Christ's language love is the means of the attainment of this peace. What is this love? Is it attachment to kith and kin, to earthly possessions, to worldly glory, and to bodily passions? Assuredly not. For this is all selfish love capable of rousing passion when it is not fulfilled. This is not love at all. This is called passion. It must be brushed aside, for it belongs not to the Spirit or Atman, but to ignorance or evolving energy and consequently of body and mind and concerning it. Hence, "we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die. But if ye through the spirit mortify the deeds of the body, ye shall live." All that concerns the flesh is ignorance and ignorance must be cast off that the peace of the spirit might prevail. Hence the Swastika Veda says, "When love, the best of seeds, kills the love of self, sensuality dies. Piety purifies even the lustful."

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The love of self or ignorance is killed by the love of the true soul which lives in all the creatures; the result is piety, and this piety purifies even the lustful. That is, even though a man may give up passion for acquisitions of various kinds, yet it is difficult for him to give up the sexual passions. Even this passion can be ultimately cured by piety, and this man is fully liberated from all things associated with either the body or the mind. Since the substance of all this is the annihilation of the egoism in man, Christ taught that a man should offer the left cheek also when the right is slapped, and that when one has two coats and the other has not, one coat must be offered to the other. For those who are joint heirs with Christ to the spiritual kingdom, cannot out of their very nature, keep unto themselves the earthly trash when they see that the other co-heir is in need of it. Therefore, what man born and aspiring the divine kingdom can withhold from fellows what they need? Hence the prayer the Swasti Veda teaches is, "Strength and wealth and the intellect I possess, teach me in my heart to offer for the welfare of others." This principle is not merely domestic, but universal or international. For just as the house and its belongings make the home of the individual, which he has to share with his needy neighbours, similarly the country is the home of a people, which it has to share with the needy peoples of the other countries. For the divine kingdom is not confined by race, colour, or country, but extends to every creature of the earth. Hence the S. V. teaches us to pray also, I cherish not to defeat, I cherish not to tyrannize, I cherish not to govern. I serve if it is life." Whoever, therefore, is unable to see the divine kingdom of peace in every individual, but sees only the external diversity and is troubled on account of it by his selfishness, is in utter ignorance and has no salvation. Hence he is taught to realize that 'the country, religion and race are bonds'. He is therefore, to practise the destruction of this vision of diversity in his life. "These shall I destroy for Thee,

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O Lord.” This diversity is connected with the ignorant self. Therefore, the seeker of truth must assiduously try to effect the destruction of the vision of diversity from his heart. Now man has developed in this age the two kinds of attachment, namely those of his smaller home and of his larger home. The two are homes and possessions. With the first home are connected his caste or rank and religion and with the latter or the country, its wider interests. These two homes must be kept open that man may realize the divine unity of creature existence. And of the two, the one that robs the world of its peace is the latter, nationalism. The two must be treated identical and kept open for the enjoyment of all the world. “If the country and the home are shut a little, lacking in hospitality peace disappears.”

(S. V.).

Having learnt this essential truth that diversity or duality relates to the egotistic self which is Non-Self and that peace and unity belong to the real Self which is the only Self shining under every Non-Self centre or individuality, man has to proceed to learn the realization of the true Self, which is both the He and the ‘you and I’ of duality. To realize this first rationally is of primary importance and this rational realization of the True Self is called the Buddhi Yoga. Buddhi Yoga teaches you to analyse the composition of the universe and see how the living creature has come to exist. It requires no argument to admit what appeals to the senses. Hence every individual admits that he exists and that his life subsists on earthly food. Therefore, it is easy to see that whatever state of matter the body is composed of from the brain substance to the nails and hairs, all that is brought into existence and fed by food to continue to exist. Thus the matter which the universe is made of and that of the body are one and the same, though transformed by the inner architect or life into matter suitable for its various functions. Thus disposing of the body in toto as matter, the next

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things that are to be examined are life-activity and the feeling or consciousness. We all admit that we have nothing to do with the construction of the body and the inner workings of its functions. We are simply cognizant that we exist and that we in our waking state feel identical with our body. These two are the fallacies that exist in our consciousness, the removal of which will reveal to us our inner nature, i. e., that we are the true self or Atman, that the energy creating and functioning the body is inherent in us and that the externalized or waking state consciousness which identifies itself with the body has ignorance as its basis. Says the Swasti Veda, The Lord is indivisible. Energy is void of understanding. Quality requires a base. What else can be the Self but the omnipresent Lord". That is, when we examine the universe, we find that "The Lord, the energy and the quality are the eternal trinity and that the differing qualities give in the universe perishable forms." The Lord means the Atman primarily. Thus when by an analysis of the whole animate and inanimate creation, we arrive at the three things, namely the Atman, the energy and the quality. We fail to see any basis for the existence of the ordinary conception of an individual soul, apart from the universal soul or Atman. Therefore, the individual soul being non-existent, the consciousness manifesting as the individual is animation possessing external-consciousness (limited) and such conscious activity is the universe i. e., the inanimate has quality for soul, the animate has cognition for soul, and the end of the animate and inanimate is the Lord. Hence, we realize that since the Lord is indivisible and since the individual soul is non-existent, the self can be none else but the Lord. This knowledge constitutes the intellectual realization of the true self.

We have to actually see that it is so. This is called attainment. This attainment is realizable by the slow process of self-examination of our thoughts and actions and the motive power behind it. It should not be thought that

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it is a kind of mental gymnastics. Until the man is thoroughly purified of all his bodily and mental pollution, the gates to the sanctum of the soul are never opened. For it should be borne in mind that the sight of the Soul is the culmination of man's involution. It is involution because out of it has come the man, his senses and body.

It is the experience of every one that the whole world is a manifestation of diversity and that one individual is entirely different from another. This is the natural experience of every creature. This is so because the mind is in intertwined relation with the body and the consciousness of I is found to be identical with the body. This is called Dwaitism. In this state God is entirely a different existence as is every one to every other. The religions of this nature preach devotion to God, the brotherhood of mankind and the virtues. Man needs this essential training, that his mind may ripen and be purified. It is only after this stage is passed that any bit of self analysis becomes possible of results. For man is a bundle of desires and tendencies. The worldly experience of a pious man will teach him that most of his tendencies are inimical to his spiritual progress and that most of his desires are vain. Thus in course of time the devotee gains a concentrated vision, i. e., his desire centres round God and His grace. Says the SwastiVeda, "When by the acquisition of a purified intellect you are freed from the born tendencies and the six passions born of circumstantial ignorance, you will realize the fructification of the efforts of life." Thus, when the mind is ripe, the process of self-realization may commence. Here the essential nature of mind will be discussed before proceeding further. Says the Swasti Veda, "Beings whose minds are of the form of action tend to go by the upset state dragged by the current though it ruins the soul". Mind at any moment has a form. That form is that of the object seen or of the thought that arises in it. Thus the mind is constantly giving up and taking forms through the senses, like the impressions

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received on a sensitive plate of a camera. Therefore, the sinners degrade the mind and the virtuous so elevate it, that both kinds are gradually evolving their destinies. Knowing this essential nature of the mind, we have to give it such training that it will be capable of realizing the perfect truth. It is within our possibilities. It only requires time, and stage by stage the Truth will be attained. Now devotion to a personal God which only can appeal to the common mankind in the initial stages ripens that mind by pious practices. That is, the mind is first cleansed of its impurities, and nobler impressions are left on it. But there is here a great danger done to the mind by the religions in as much as each religion has a definite philosophy and a definite goal. Thus the mind imbued with this thus far and no further principle has become so narrowed in its outlook that it refuses to think any further. This state of mind is called bigotry. Woe unto the bigot, for his thought is cut off mid-way. "The form of thought saves, if your thought takes form in that manner. The rope of thought forms the link between man and God in the world" (S. V.). Therefore, the man whose thought is cut off midway by his religion or philosophy is like a drunken man. "Why do you worship religions? Worship God. The stupidity of the bigot and his religion compare with madness and an intoxicating drink." (S. V.). Therefore man needs to keep an open mind continually, all through his life that he may seek out for himself the highest truth attainable. It is not for man to say that he has not attained the truth expounded, or that what he is not capable of attaining is not truth. Such a man has not kept an open mind. Therefore he is not on the true path at all, and how can he then realize even an inkling of it?

Assuming that the mind ripened by devotion to a personal God has also advanced intellectually to conduct an introspective analysis of his consciousness and its relation to thought and action, he will experience the state described in the following verse of the Swasti Veda. "Before

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the seeker of salvation is possessed of perfect Satwam, the other two qualities, rajas and thamas, balance with it. Then dragged by the triangular forces he comes to their centre. Here unable to find his eternal soul, but knowing that he is none of the qualities, he bows down,' what are these qualities? While thamas, rajas and satwam are regularly dragging the mind, I see all these as though I am a free existence. But I am not freed. I am fettered. Though I am the witnesser of the three qualities, yet not being freed from ignorance, I do not know myself. I pray, teach me'. Thus the seeker of salvation determines the truth''.

(S. V.).

"When the seer beholds no agent other than the gunas and knows 'THAT which is higher than the gunas, he attains to MY BEING.'" (14-19, Gita).

The experience that one is not the doer but that he is separate from what constitute the doer in him is the second stage. In this stage he perceives himself different from the qualities acting in him, but still does not know his nature. He does not cognize the essence of THAT which is higher than the gunas. He only feels his separate existence and believes that he persists as a separate entity from both God and Gunas. This intermediate state of progress is what is known as the Visista Adwaita marga. For at this stage three existences are clearly perceived, viz., God, Self and the Gunas (Karya Brahma). This state is not final and it is erroneous to cut off progress taking this as the final goal of man.

The hiatus between the Self and Supreme Consciousness is felt here, in as much as the Self has not attained that Supreme Consciousness, i. e. the Self has not merged in the All-Conscious. The All-Conscious still remains to be cognized.

What is the Atman? It is the Cognizer. Its chief property is cognition. What can be the image or reflection of this Atman or Cognizer? Cognition only. Then what is it that the individual cognizes? The individual or

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the image cognizes the world, or understands its existence and functioning. How is it capable of this cognition? Because its original, the Atman, is the Cognizer and what it has cognized is what there was in itself. Hence the reflection or the individual cognizer can cognize what its original has cognized, namely, the existence of the world and its functioning. Who is this Cognizer? Is it the mind? It is not. The mind is a reflector, a mirror over which is reflected the object that is perceived by any one of the senses. Who is the cognizer then? The pure Spirit or Atman itself which is reflecting itself on the mind or Buddhi i. e., which is reading and understanding the images formed on the mind. Then is there any such thing as the transformation of a physical fact into a psychic state, the question that seems to puzzle the modern Psychologists? There is no such transformation. There is only what is called cognition of what is reflected on the mind through the senses. The act of knowing what is reflected by the senses is called cognition. Can the blind man form a mental image? No. Why not? Because the eye does not throw the reflection on the mind. The world is cognized external to man. Is the world external to the Atman? No. What is the difference due to? The Atman has conditioned its cognition by the senses when it operates on the senses. Is there a cognition freed from the senses? Yes. It is within the experience of the ordinary man to perceive in the dream state things which in his wakeful state he cannot perceive. The Yogi, the saint and the Self-realized man do understand things which are not within the reach of the senses. The thought reader understands the thoughts of others from a plane higher than the five senses. The world, therefore is within the Atman i. e. the world has a mere cognitive existence in the Atman, and this cognitive existence or cognition prevails on the senses which are also conditions tuned in a certain way that they may perceive the world external to the cognizer. The senses are out-going. The Atman cognizes its thought. Thought

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is a condition of cognition. In a conditioned existence one point is outside another i. e. spacial existence conditions the outlook of cognition, hence the individual cognizes the world external to himself. Is there any difference between the two cognitions? Yes. The one is unconditioned and the other is conditioned. Secondly, the one cognizes or brings into existence by thought, whereas the other recognizes what has been brought into existence already. This recognition is feeling and thought. How has the second cognition become conditioned? Because the Atman cognized, which means that the Atman imposed limitations by its thought or cognition of its potency. There can be no cognition without a limitation. Is space not cognizable? It is cognizable by the limitations put upon it. The limitations are the things cognized and not the space. Spatial sense is the result of the cognition of the existence of things. Space does not exist if thought does not exist. Space comes with thought and thought is a limitation on the Atman. Is there no cognition in the pure Atman? There is none. Hence it is called Ananda. Ananda is the negation of the absence of pleasure. Pleasure is an agreeable vibration of matter. The absence of that agreeable vibration is pain or monotony. Pain is not merely the presence of disagreeable vibration. Therefore the negation of pain or the negation of the absence of pleasure is called Ananda. Ananda, therefore, results when the thought ceases on the Atman. That is the state of the pure Spirit. The world, therefore, is the result of karma, i. e. the product of thought which arose on the Spirit. This thought is inherent in the pure Spirit or Brahman as Chit or knowledge. Its flow is called Prakriti and is a sacrifice of the Ananda of the Atman. For it is a disturbance on the Placid Brahman. Hence arose Vishnu or the Omnipresent. Who is the Vishnu or the Omnipresent? It is the thought with Brahman as its basis. Hence, Yajnovai Vishnuh. Vishnu is the sacrificing Brahman. Hence also, Karma Brahmodbhavam viddhi. (Know karma to have

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risen from the Veda). Brahma or Veda means the knowledge aspect of Brahman, or Chit. Because, Anantaavai vedaah (The Vedas are innumerable or endless). Also, sarvagatam Brahma (the all-pervading Veda-Chit). The all-pervading Veda is centered in Yajna or sacrifice, (Nityam yajne pratishtitam). Therefore the Vedas and the sacrifice exceed the limits of the Three Vedas. The following verses make the sense clear. "He who here follows not the wheel set revolving, living in sin, and satisfied in the senses, O Son of Pritha- he lives in vain." What is the wheel set revolving? Who sins? What is the nature of the sin? To offer vedic sacrifices to the Devas and to enjoy the benefits accruing from such sacrifices is the wheel set revolving. It is a wheel, because the sacrifices do not liberate the soul, but set him on the wheel of rebirths. (Trigunya vishaya Vedaah-The Vedas deal with the three Gunas). The man who sins is the one who receives the benefits but does not offer the sacrifices to the gods. The sin he commits is the sin of the animals. He is simply an animal. Therefore, he lives in vain. The next verses explain the sense still further. "But the man who is devoted to the Self, and is satisfied with the Self, and content in the Self alone, he has no obligatory duty. (3-17 Gita). "If I did not do work these worlds would perish." (3-24) The Divine existence has set the wheel of true sacrifice rolling. For, I have, O son of Pritha, no duty, nothing that I have not gained, and nothing that I have to gain in the three worlds: yet I continue in action" (3-22 Gita). The Divine existence is bound to continue the action for the emancipation of the souls brought into existence by the original sacrifice. All action which is not a true sacrifice binds the individual. A life of true sacrifice alone is righteous and emancipates the soul from bondage. A life of true sacrifice is in harmony with the Divine existence. The Divine existence is not bound or affected by the sacrifice that is born from it. Hence the soul that sacrifices is not bound or affected by the action. The soul is on a par with the Divine existence.

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Therefore it will merge in the Divine. "Therefore do Thou always perform actions which are obligatory, without attachment—by performing action without attachment, one attains to the highest. (3-19 Gita.) "As do the unwise, attached to work, act, so should the wise act, O descendant of Bharata, but without attachment desirous of the guidance of the world. (3-25 Gita). Says the Swasti Veda:—The Lord of the worlds became the form of sacrifice, and by His power He changed Himself and bestowed the whole universe including the forms such as man. The causal principle having thus taken the form of sacrifice to become a Giver, the sun, the cloud, the crop and the beings are by destiny the embodiments of sacrifice engaged in common service. The self centred conditions of social laws giving the swing to the cradle of action, you cannot find the transformation of the Lord of the form of sacrifice, though you are offering sacrifice. This sacrifice performed in the wrong way, being deprived of virtue, has given sorrow. Deprived of selfishness, it bestows happiness and knowledge." A merchant who opens a shop and takes pains to study the needs of the village, collects the things and makes available for sale in his shop all the articles needed, is serving the village. His exertions are a sacrifice. But in as much as his motive is not altruistic but gain for self, the sacrifice is not of the right kind, and it constitutes karma capable of extending samsara or the round of rebirths. Also, if he practises the mean tricks of trade, he augments the sorrows of rebirth. Thus society in its various aspects is responsible for the confusion of karma and the resulting cataclysms. The karma imposes the limitations on the Atman according to the nature of the confusion caused in the eternal harmony. Hence, The Swasti Veda says:—Senses and cavities, features and the heart exist with their endowed functions, life alone having created them for the enjoyment which karma determined for it. You came, creating for yourself a body determined by karma. You were the agent of its fulfilment, but you

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sink in grief out of ignorance." Karma which is the result of thought is endless, for it goes on giving results i. e., one act is the father of another, the right or good act gives beneficial results, the wrong act gives undesirable results. Mixed results are invariably the rule. as man's judgment is imperfect and selfishness is the primary consideration that prevails in all his acts. Yet even the best life cannot emancipate a soul from rebirth for the simple reason that all acts are thoughts and thoughts belong to the class of evolution and evolution is endless, and so imperfect. All that is evolution is imperfect. Because it is an imposition of limitation on the Atman. Vishnu, Brahma, Siva, incarnations, prophets and saints are all imperfections. The pure Atman alone is perfect. Hence says the Swasti Veda:- "The child of the brain being ignorant vainly aspires perfection on the earth". Only when the evolution of thought ceases is there perfection. If man wants to attain perfection, his thought should cease.

IV

Effort, destiny, fate, Gods' Will and karma are generally the terms used with respect to man's achievements and the pleasure and pain he is subject to in the course of his earthly career. Effort is strenuous exertion. Destiny is the power that fore-ordains. Fate is the power which predetermines events unalterably from eternity. These are the dictionary meanings. God's will means the dispensation of God for which man disclaims intellectual responsibility. Karma is too big a term

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to be capable of easy explanation. God's will and destiny must mean the same thing. Effort is not fate. But karma and fate seem to approach each other. The ancient Rishis have said that karma can be overcome by knowledge. The sun shines with all his usual severity. But a cloud lessens his heat and cools large areas. Of course the cloud is also nature's work. An umbrella shelters a man's head from the severe sun. The umbrella has not lessened the heat of the sun but averted it from the man. The man is not affected by the sun. This is no doubt common sense. And with the aid of the intellect man has lessened the severity of Nature in several ways. His inventions have annihilated distance, his engineering skill has reduced the fears of drought and famine, his knowledge of medicine and surgery has prolonged life or reduced suffering. All this is called Effort. It must be admitted that every effect has a cause, and if the cause is known the effect can be manipulated, as we desire. Right understanding is the father of effort, and the right amount of desire or the necessary momentum to push on effort is her mother. Effort is simply the child in leading strings. But it is the fate of effort to be blind. She does not recognize her parents. Good parents are, so to say, a gift, a blessing. Effort has some companions. Opportunity is her intimate companion. She leads her principal by the staff on the road of success to the destination. Opportunity means right time. The three principal factors going to shape our efforts are right understanding, right desire and right time. These three factors are sometimes outside the scope of Dame Effort. They form the gifts of Nature. The availability or non-availability of any or all the factors is also termed karma. Therefore, karma is effort, destiny, fate, God's will and every thing else put together.

Can one become King-Emperor by effort, or a great General of the army? Alexander or any great hero cannot be made by effort. If that is so, all the officers of the British army can try and become its leading Generals.

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This is impossible firstly because every man is not made by Nature the equal of another in every respect as a man, secondly because there can be only one king or commander at a time, and the other contenders must occupy subordinate places. Here time becomes the guiding factor. A man is born with certain gifts of nature which shape him in accordance with them, and with certain defects which unfit him for certain other walks of life. Hence society in all its aspects is functioning more or less on the basis of choice and right ambition and contentment. The competition arises only in men of similar aptitudes, and this is the factor that conduces to development and perfection. Hence it is Nature that is producing the individual and his effort by giving him the necessary mental and physical equipment and the opportune start of life, i. e. the necessary circumstances conducive to the fruition of the aptitudes of the individual. The discontent or disappointment and the attending suffering are mainly due to the non-recognition of the truths of nature and so to misguided efforts. When I am born to be a thinker, what is the good of my trying to become a merchant? Says the Swasti Veda:- "The society is the body, man is a member, morality is the soul, if you know that truth, peace and sinlessness constitute heaven, you can establish it on the earth." Society is the body, and man is a member, just as the human body is made up of members each with a definite function. So a being comes to do something, and every individual, therefore, has a choice environment given to him in which he may do his work. The environment aids him to mature in his purposes, and provides the needed urge from within and without to lead him to effect the purpose of life. Is this dictum universally true? Let us examine a flower plant. The plant represents a constitution, a system, a world. The functions of the leaf are not the same as the functions of a flower, or those of the roots. The leaf cannot aspire to become a flower. Nay, even the green calyx below the flower, which is so near it, is destined to bear a

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flower but not to transform itself into one. The flower represents the peak of the evolution of the plant. Yet every part of the plant was content to be what it is and do the work there, and thus contributed to the evolution of the flower. The flower could not otherwise have come into existence at all. The plant has so much reputation that it bears such a flower. The flower has all the reputation to itself. It blossoms and beautifies the whole plant. The pride of the plant is achieved when the flower adorns its tops and the nimble petals wave to the gentle wind, filling the environments with its fragrance and loveliness, and calling forth the admiration of the passer-by. The climate and the soil, the insects and pests contribute to make or mar the whole contour. The flower achieves itself by its qualities and represents the plant. So in a nation all are not meant to reach the top. The king represents his own greatness and that of the nation whose fortunes he is destined to guide. He is great when the nation is great. The reflection is mutual. It is absolutely false doctrine to say that one man has as good an opportunity as another to reach the common goal individually. The individual can rejoice in the collective achievement by fulfilling his part honourably. People are born with different aptitudes, with varying degrees of mental and physical abilities to build up the human race and to keep it functioning. Therefore a given environment inspires different persons in different ways, and their careers and achievements vary accordingly. This is called Karma, Karma inherent in Nature. This is called anicha pralabdha, i. e., energy in store but which was not desired by the individual. It is Nature's gift. Under this head also come the sufferings resulting from cosmic phenomena such as cyclones, earthquakes and other disasters. Some theologists call this aspect of nature's working God's will

“Morality is the soul” of the society and of the individual as well. Morality is the source of truth, hence of sinlessness. A truthful and sinless society enjoys peace.

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Truthfulness, sinlessness and peace constitute heaven. When these conditions prevail on the earth, the earth becomes heaven. That is the kingdom of God.

The League of Nations constituted itself the moral soul of the nations. Abyssinia trusted in the morality of the League. The League declared that Italy was in the wrong, that she was the aggressor. The aggressor by his superior might conquered Abyssinia. What did the League do to prevent the conquest from being a fact? The League could have prevented the war. The League could have raised an international army to help Abyssinia. Did she do it? No. While Italy was effecting an abnormal concentration of troops at a place which evidently showed that she was threatening Abyssinia with war, the poor country suffered under an embargo which effectively doomed her future. The belated sanctions could only satisfy the feeble conscience of the League, but could do no good to the country in distress. Abyssinia was conquered. Members of the League took it as an unalterable fact and raised the sanctions against Italy as no longer useful. This clearly indicates that the moral soul is wanting in the society. The decadence of the moral soul is the cause of the dismemberment of the society. Under this circumstance two other forces operate. These are called *Swechcha Pralabdha* and *Parechcha Pralabdha*.

Abyssinia did not realize that she was living in the modern machine age. She lived all along almost the life of the middle age. She was content to have her slaves and her archers. She lived a life of indolence and failed to recognize the factors governing self-existence. She, therefore, prepared herself to become an easy prey to an ambitious neighbour. This circumstance is termed *Swechcha Pralabdha*, action accumulated on account of the exercise of free will.

Italy was Abyssinia's covetous neighbour in Africa. She had had her eyes directed against Abyssinia for fifty years previous to the war. She was one of the powerful members

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of the League. She could count upon the disruptive forces she had set up within the League to demoralize that body and nullify her actions. She knew the weakness of the country on which she had cast her eyes. Thus aided by the soulless society which almost beguiled Abyssinia into a sacred belief that all would be well, she finally effected her intentions. (Incidentally, it becomes proved that a League of Nations where European Powers are its weighty factors, can never guarantee world peace). This is termed *Parechcha Pralabdha* with reference to Abyssinia. (Action in store on account of an outside agent). The combination of these two factors in a soul-less society bore the only fruit it could, namely the overthrow of the Emperor of Abyssinia. The whole thing put together forms the Karma of the universe., the unalterable working of Nature. For, Nature abhors stagnation. Abyssinia was stagnant for generations. Its time has come for social and material progress. Nature recognizes no prestige of an individual or a nation. India was great under its ancient Hindu rulers. India lost that greatness. It became a continent and lost all aspects of racial and historical unity. India was in a welter. Nature sent the Europeans here to charge her with vitality and bring about the desired change. Nature did not respect the feelings of *Bharata Varsha* or *Bhrata Mata*. For they are merely false sentiments, shallow and degenerate. India was conquered. Her own peoples wittingly or unwittingly aided the Englishman in his purpose to make India a united country. This is the work of Nature. It still remains to make India a nation. That is one of the purposes of the *Swasti Veda*.

How does Nature work? What is its purpose? Its purpose is to march on. Its works do not count while its purpose proceeds forward. It abhors not destruction, while it thinks of constructive progress. Lives are mere atoms of dust. It cares not how they fare or what becomes of them. Nature began its work no one knows when. Its work is proceeding actively every minute and second. Rocks and

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men are both its achievements and stand equally in its view either for admiration, preservation or even for destruction. Says the Swasti Veda:- Human thoughts and forces of nature are not following divergent roads. The elements and the lives, being the actions of the Lord in trinity (The Lord, the energy and the quality are the trinity.), are like the parts of a machine, and go on an endless journey of which beings can have no conception." This is the karma of the universe. How has it laid its seeds of action?

God created the earth, the sun, the air, and the water. Did He create them blindly? No. He made the earth the seed of human character and history. The earth is a desert in one place, rocky in another place, alluvial in some other places. Torrid in one region, temperate in another region. White people inhabit one continent, black people inhabit another. The earth is rich in minerals in one place, poor in those necessities in another. These circumstances created necessities and ambitions and characteristics in the inhabitants of the several parts of the earth's surface, and the intermingling of these civilizations on account of the human needs and ambitions originally set in motion and developed, has created the greater history of nations. Human character of every shade evolved out of such contacts and expansion. Every other element is a contributory cause towards the human needs and contacts, as human existence depends on all the Elements. Here, then, should one find the origins of human karma. Karma, therefore, is beginningless and endless, and is of the three kinds already described, and classified by the Rishis as *Swechcha* (born of free will), *Parechcha* (born of other's will), and *Anichcha* (caused by natural phenomena). Therefore, karma is eternal. Its roots are in divine *sankalpa*, in God's original purposes in the creation of the universe. "Tameva chadyam Purusham prapadye yatah pravrittih prasrutaa puranee i. e. I seek refuge in that Primeval Purusha whence streamed forth the Eternal Activity." (15-4 Gita)

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The future becomes the present and the present becomes the past. The past is the father of the present, and the present that of the future. The seeds firmly laid in the beginning bear the fruits called the present and the expectant present or the future. The world is one continuous presentation of the unrolling film called karma which had an unknown start in the thought of God. Thought is the flow of the soul. It is called vibration in other words. Says the Swasti Veda:— The nature of the Be-ness is knowledge. Its flow is the swell of thought, and this becomes the home of Energy. And of Energy is the universe formed.” Thus the individual is the thought of God caught in the midst of overpowering effects of thought called environments. “The mind dwelling in the infant, the bud of thought, blossoming by development in the thought-filled environment, exhibits qualities by actions, creatures being embodiments of thought.” (S. V.). Thus the cause and effect of the actions of man are subject to the cause and effect of the actions of his environments. Man swims for existence in an ocean of ceaseless energy. There is no peace in the universe ever moving forward. Man, too, must move forward or perish in the attempt. But energy does not perish. It simply changes form. So energy is recast, and man assumes another form. The unceasing process of evolving energy cannot stop somewhere. The intelligence out of which this energy has taken the form of an individual is the intelligence to which this form of an individual is to be attributed. i.e. The Supreme Intelligence out of which this form has emanated is the intelligence which has assumed the conditioned existence of a man. “The thought of the Lord has found fulfilment in man, and man and the universe, being life, are filled by the Lord’. (S. V.). “The formless seed, acquiring quality and form, having multiplied itself, enveloped in form, the beings witness the play enacted as the formless.’ (S.V.). Man’s existence is two-fold. Man is Spirit. Out of him emanates the thought or energy. Ordinarily man does not

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know himself except as thought. When the thought is present, he is wakeful. When the thought is absent, he is in deep sleep. That is the condition of man. Man-the-thought must know man - the - spirit. Man-the-thought is energy. It must evolve. It knows no rest. So long as the thought continues, man evolves, i.e., repeats births. For, the thought must fulfil itself. It is energy, and it rolls on. "Being an embodiment of thought in the thought-created-world, the living being engaged in the search for happiness, unable to concentrate its desires in the short span of existence, follows the wayward current repeating births. (S. V.). The wayward thought which is the soul filled with too much attachment to worldly things, must concentrate its desires to cut off the repetition of births. This concentration is two-fold. "In front and behind, you find the good way. The growth of the tree of thought or its severance is the way." S. V.). The paths are only two. All religions must come under one of these two classes. The forward looking thought is the evolving thought. The back looking thought is the involving thought. The evolving thought with its goal is fully dealt with in the Third Part of the work entitled 'THE RAPPROCHEMENT of THE RELIGIONS.' The involving thought recedes into the Atman, thus emancipating the image or the individual soul. This subject has been already discussed in the previous chapter.

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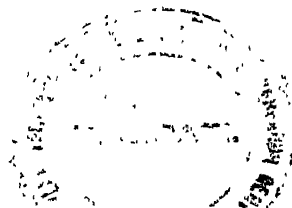
THE SWASTI PATH (Individual).

Man is a bundle of passions. There is no fault in this condition of man. Says the Swasti Veda, Satwam evolves into attraction, energy, patience and love in the living being. The acquired attraction and friction set free the inherent forces' "Satwam is the one and only quality that exists in man, in divinity and in the nature of the universe while thamas is the negation of satwam, and rajus its partial presence." Man's nature is satwa Guna. It exhibits itself as attraction. Man's attractions are centred in his senses. The senses attract him towards the objects of the senses. This is simply natural. In the exercise of the attractions of the senses and in their fulfilment in the world, there is scope for friction with his fellows. So man develops the opposites in him. He thus falls from his original quality. It does not mean that another quality has been created. Satwam is thamas, because like repels like. It is therefore necessary that man should control his satwa guna in its primary function of attraction through the senses to the sensual objects. The sensual objects are the ideals of the senses, i.e., their goal. The inordinate pursuit of the senses towards their goal only degrades the being and renders his body and mind unfit for any higher achievement. The diversion of the senses from their usual channels of activity is an essential necessity in the spiritual development. The spirit must be released from the control of the senses. By the word 'spirit' I only mean the consciousness of 'I'. The I-consciousness is intertwined with the senses. Ordinarily there is no man whose I-ness is not associated with his senses. So long as this association persists, it is very difficult for man to dissociate himself from the objects which are craved by the senses. He is attracted to them. Some men may think that they are naturally not so sensuous. If

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that he so, they are fortunate in that they represent some advancement by birth. And they should be thankful for their gifts. It is vanity for man to think that he closes his eyes and concentrates on an abstract ideal like God. No man has ever done it. Man must become super-man to concentrate on God. While the ordinary man closes his eyes and begins to pray, he cannot at least go through the prayer without other thoughts obtruding on his attention. He forgets his prayer and enters into a strain of thought on the idea or object that has crept on his attention. This is called vikalpa. God is called Nirvikalpa. And as for man's Moha, it is at large, Man has done nothing to divert it, to free himself from it. This Moha does not leave him. The krodha does not leave him. What is it that he prays? His prayer is no prayer. He receives no benefit from it. Life-long he is the same man. As he came into the world, so he dies. So all men should not tie themselves to a common formula and a common method. Each requires a certain course of training suitable to his own mental acquisitions and physical constitution.

So the Swasti Veda says, "When the elevated soul takes for guidance the way that appeals most to the mind, it becomes worthy in the sight of God. Vain-glorious acts destroy the being." The soul must be first elevated from its low status of sensuousness for any spiritual progress to become possible of results. Guises of any sort do not help man to elevate his soul. Imposing dresses, growing beards, a neck laden with rosaries, insignia of spiritual offices, caste marks, ceremonious prayers, feasts and fasts, processions and festivities do not help in the progress of the soul. All these are within the easy possibility of any hypocrite. It is sheer delusion to trust in these external observances. Learning, too, is not of much use if it is not applied to self-development. The acquisition of a purified intellect through freedom from selfish sensuous tendencies is essential that one may approach the border land of the zone of



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the Spirit Every desire forms an enclosing fence round the spirit. What is the way to clear these fences? Many think that it is quite possible to give up desires. They think so because they have never attempted the task, or because their legitimate desires are within their easy command and have not felt the want of them to know the severity of the urge for their accustomed needs. Man should therefore examine himself, find his weaknesses, and practise their opposites. No man need retire to forests to exercise in self-discipline. The world is the best place for it. The world offers great scope almost every moment of a man's life for the calling forth of the highest virtues latent in him. "Truth, knowledge, forbearance, endurance, patience, love, equity and the like, the acquisitions of a purified mental inclination, are the kinds of penance that with-draw the senses from sensuality" (S. V.). Man should concentrate his aims and have a fixed goal of life. It should be the pursuit of truth whatever walk of life one may be interested in. One must attain one's ambitions through truth only. Truth in its various aspects reveals human virtue of every kind, A husband in being true to the wife learns to control animal passions: a father in being true to his family learns self-denial, equity and other virtues. Brothers and sisters in persisting in their natural or true love learn selflessness. True fellow-ship teaches sincerity, and true dealing means honesty. Retirement from the world of busy life is to obtain a holiday, to be free from cares which demand the acute exercise of all the virtues of man to be on the path of duty and righteousness. The practice of truth is the highest mode of concentration of man's life activities. This is called penance. This penance calls forth all the other virtues such as forbearance, patience, love, benevolence, etc. This penance makes a man a divine being. and his search after God offers an easy path, though his worldly path is bestrewn with thorns. His prayer is to attain truth, and God is the highest truth. He will attain that TRUTH.

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Truth is knowledge. For knowledge is the flow of truth: the truth of everything. Knowledge and truth are not different things. God is truth and knowledge, boundless. The perfect state of truth and knowledge is Ananda. This Ananda everyone experiences to the extent he possesses truth and knowledge. Truth and knowledge of the Absolute or God gives the Ananda absolute. Truth and knowledge of that which is not absolute gives the Ananda of the non-absolute. The Ananda Absolute is very different from the Ananda non-absolute. The latter is worldly. Thus a man who is lost in the contemplation of a flower or a blade of grass and reaches the confines of the abstract thought, is on a different plane altogether from the man who is tasting a pudding. The latter is able to say something of the pleasure of eating a pudding, but the former is quite unable to say anything, except that his inclination involuntarily drags him inside when he sees a flower and falls a-thinking. Such is the difference between the states of mind and body. What may be said of an experience beyond the two? This experience is beyond the scope of mankind unless they are highly advanced souls. To all others very different paths are needed.

Sensual natures must rivet their attention on a picture or idol of their choice and pour forth their heart's sensuality in devotion to the ideal. The best ideal is father, mother, or Guru. Take any likeness out of the great many names or prophets, incarnations, saints and devote your affections reverently to it, in giving it a wash, worshipping it with flowers, serving it in many other ways, always believing that you are doing your service to the personality the likeness represents. If you are fortunate enough to have a saint in your neighbourhood, approach and get apprenticed to him and serve him in your spare time. Believe that he is actively present and watching you even though you may be away from him. All this is mere training that your mind may be imbued with the fear of doing wrong or indulging in sexual desires. When you have

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gained some control over the senses this practice may be entirely given up. The Guru or the idol is intended to serve as an active presence and ideal and monitor. The devotee cultivates such faith that he feels the influence of an active presence of his ideal and monitor in the idol. Hindu idols are sanctified monitors and ideals. The principal manifestations of God are Brahma, Vishnu and Siva. Each of these is symbolically represented to have five heads, standing for the five elements which they encompass and over which they have mastery.

The next step in Abhyasa or practice is the repetition of a formula or mantra. Repeat slowly a chosen ideal concentrating the whole attention on it and believe that you are attaining the status or quality which the mantra indicates. Thus mind is being given a definite shape. The other undesirable tendencies are constantly pushed aside or erased by this practice. The next step is attention. Whatever a man may be doing physically, he should remember his ideal and not swerve from it pressed by circumstances. His newly acquired nature must persist through the trials of life. This is knowledge or the assertion of the cultivated spirit over the downward tendencies of the body and of the worldly interests.

The next step is the absorption of the senses into the spirit, the perfect dissociation of consciousness from the senses and their objects, and thus to remain centred in one's own spiritual consciousness, to be pure consciousness without a thought arising on it. This state is freedom or mookti. From the beginning to the end of man's life, one must keep in mind that man is born to do duties and that a life of duty is an achievement in itself, regardless of results to self. The good of the world is the goal of all personal effort, and not the material good of self. The good of the self must merge in the good of the world. It is, indeed always so, if only man properly understands it, setting aside selfish vision. The needs of self are not independent of the needs of the world, the individual's activity

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being only part and parcel of the world's activities. The individual sees that his interests are separate from the interests of the world largely. Herein is all the mischief done to the world and to self. Man must beware of that. This path is called the path of the renunciation of the fruit of action. Individual needs are subserved by service to the world. The world's needs are now served through the agency of selfishness. The world's needs must be served by the surrender of self. The former degrades the soul and degenerates the world, the latter elevates the soul and salvages the world.

Man is neither spirit nor matter entirely. Says the Swasti Veda:—The Lord is one. Transient is every thing, and the ego shines as a hybrid." Man represents the spirit which has found expression through matter. His duties are therefore two-fold. Those born of the body and connected with the world, and those connected with the spirit and God. Man is different from the simple animal which is provided by nature with the simple necessities that she may require. Man understands the Nature which is working in and outside of him. Man knows to conquer the impulses born within him and to adjust the outside world to suit his convenience. Man is therefore a very complex being. The functions of man are then both of the world he lives in and of the world which he wishes to create for himself that he may live in after death. Man has to create these two worlds. In what manner he functions in this world, in the same manner he will find the other world formed for him. The other world of man is simply a reflex of the world he has made for himself here. If man's mind is darkened here by acts of selfishness, he cannot find light in the life after death. So says the Swasti Veda:—The beyond becomes 'blessed, should the present be blessed.'" "Build heaven on earth, I shall build the heaven beyond. Believe this firmly, without your effort I shall not effort." The true man therefore is he who does not evade the ordering of this world, and who does not forget himself in the functioning

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as to place in jeopardy his spiritual development. The true hero is thus described by the Swasti Veda:—The Adwaiti opposes the born inimical nature, acquires the virtuous thought and takes responsibility as the doer and enjoyer. By the exercise of his will he shines as the Lord, and by non-willing becomes the Brahman. He sustains like the sun the depressed society and shines as the rider of the Primeval Thought.” This is the achievement of a perfect man-god. This is the goal that the Swasti Veda teaches to every human being. Therefore the Swasti prayer ends with the verse: “Country, religion and race are bonds. These shall I destroy for thee, O Lord.” The aim of the Swasti Veda is to achieve world unity and world-fellowship and world peace, to make the earth a heaven and to bring down the kingdom of God on earth.

Om Thath Sath

THE SWASTI PATH. (Social).

The Path (Social) of the Swasti Veda slightly differs from the one already discussed. The Swasti Path (Social) does not encourage the construction of temples, mosques and churches for offering prayers. The idols it does not want, though it does not condemn them. Nor does it object their use. To the Swasti Veda “The creation is the temple of God.” He lives in the temple of God. This greater temple supplies him with all the needs of the minor temple which is his body. The creation is the sanctum and the body is the sanctum sanctorum. To him everything found in the temple is sacred, and he cannot misuse or misappropriate anything for himself. “To cast an evil vision is

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condemnable." He therefore "surrenders his desires and efforts to the will of God (righteousness). He grows satwic and cuts off the sinful acquisitions of the shadowy double engendered by untruth." Duty is his ambition. He sees around him in the temple 'lives gathered to do homage to the Great God, and realizes that he is one of them. His life-career is holy. He reads that he stands on an equal footing with the rest of the creatures in the temple. He feels that the temple is a free gift for the good of all those within it. He feels the divine care for all creatures. To him all those that are gathered there around him are sacred. He realizes that his service to the creatures around him is service to His God. Therefore all those forms are holy. He divides them into five classes. Father, mother, Gurn, society and Soul. These he worships by service. His service is his worship. He feels the truth of existence. His path is the path of truth. To him. "Truthful conduct is knowledge; truthful thoughts are prayers: truthful actions are worships; truthful teachings are doctrines; truthful society is providence. and truthful peace is salvation. Truthless conduct and devotion are wasteful actions." He has no religions. no imposed prophets, no dogmas. All good men provide examples to him by their conduct and teachings. All books provide him food for thought and guidance. His ultimate teacher is God. His goal of life is to reach the Great God Blissful by a blessed career in the blessed world. The Swasti Vedin is a fountain of truth and love. "In this garden of a universe a fountain I shall be till the end of breath, and shall send forth eternal truth and love in all directions."

What is his religion? "Nature is the revelation. There is no action outside of Nature. Hence conduct with effort and with unprejudiced minds research into Nature. Broaden the mind by acquiring unerring knowledge of the elements, the body, and the society. Leave disagreement. If I am the protector of the worlds, in what way shall I show mercy? Thus thinking, read the lives of the fellow

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beings and become the servant of the society. This is religion." (S.V.)

What is the practice ? "Among mankind there is none inferior, wherever you search the Soul being radiant." The Swasti Vedin sees the Soul in every creature. God is the soul of every creature. God enlivens all creatures. Individuals have no separate souls. God is the common bond within the beings as well as their goal by external thought. In his boyhood the parents are his sole attachment. He looks to them for protection and guidance. In his growing period or adolescence his parents and his Guru form his circle of attachment and veneration. With his marriage or marriageable age his attention is extended to the duties to the society. His service in all these forms is his service to God. He belongs to the community of virtues, and not to the community of interests.

His place of prayer is a garden accessible to him at all times, being the central spot of the village. He prays in natural surroundings, and feels at one with nature.

He is not an insipid creature claiming exclusive sanctimoniousness to himself. "Great scholars, poets, the knowers of sweet notes, thought portrayers, and the stealers of the deep mysteries of creation, the men inspired by the inner Lord, the enthusiasts of peace, truth and righteousness are the earthly forms of the Lord, the resting places of the wandering mind."

The Swasti Vedin is a hero. "Fulfilling in the beginning the vow to establish righteousness, man, if he survives, will reap many blessings.

In the view of the Swasti Veda prophets come not to impose themselves upon the people to divide the human race into hostile camps revelling in conversions and reconversions. They come to lead people to the righteous path and to God. Their aim is peace and not war, brotherhood and not communalism, truth and not formalism, God and not trashy theology, ordered life and not chaos and death,

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The Swasti Veda teaches that God is above religion and Scripture and prophet. Nothing is holy beside God. God's laws exist unwritten, but working in His creation. Those laws are called the Vedas. Those laws can neither be defiled nor defied. "Do they die if men are killed? Do they change if the hills are pulled down? Are they wiped off if the village is burnt? Are not truths eternal?"

The Swasti idea of the cause of creation and the relationship of man and God is enunciated in the following verse. "The Formless Seed, acquiring quality and form, having multiplied itself, enveloped in form the beings witness the play enacted as the Formless." From such an enunciation is derived the four-fold division of consciousness, namely, the Lord Almighty, The Lord Nature, the Lord Society and Man. The Lord Almighty is a passive witness, since the Lord Nature is the bestower of the fruits of Law and the inexorable dispensation. Society is the only Knower, since man, a self-seeking debator, develops disagreement which involves the society in vicious conflict. Society is therefore guided by the line of righteousness which is revealed by God through His prophets and Incarnations. The Incarnation is the Law directly revealing the Divine nature, while the prophet is man to whom the Law reveals itself to a degree possible with the prophet.

The Swasti Veda reveals the line of righteousness. The life of the Swasti Vedin is one of pure sacrifice. For, to him God is the form of Sacrifice. The universe offers him an example of selfless sacrifice. "The Lord of the worlds became the form of sacrifice and by His power he changed himself and bestowed the whole universe including the forms such as man; the causal principle having thus taken the form of sacrifice to become a giver, the sun, the cloud, the crop and the beings are by destiny the embodiments of sacrifice engaged in common service."

The vision of the Swasti Vedin is not circumscribed by religion, country and race. It is co-extensive with humanity. The Swasti Vedin is not an unpractical visionary. Discipline

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and organisation form his backbone and ribs. Truth stands for his legs. Equity represents his hands, Heroic selflessness his shoulders, humanity his head and God his soul. He has therefore no proselytizing mission, but his is the mission to open the eyes of the people to God and to pure service to humanity. His is the lot to organise society, to establish truth, purity of human conduct and social services to alleviate human suffering and to ennoble the human race, to dissuade people from such vain purposes as the conversion of people from faith to faith, to make them forget such distinctions in the service of God's creatures, to make people realize that the Lord shines in them and that they are not eternal creatures of saints and prophets, that God is the sole father, mother and Guru both of the prophets and mankind in general, that pure conduct and devotion to God and fellows make a man realize the truth that is and that every human being has the chance given to him or her to realize that truth and to lead others unto the truth. The mission of the Swasti Veda is to dethrone religion and enthrone God in the hearts of mankind, to strip man of his guises, to rip his heart of hypocrisy, to wash away its selfishness and to let truth and love flow from the throne of God enshrined in it.

The Swasti Veda divides people into three classes by their attainments. Those who are only fit to pray:— I pray Thee to let me know Thy behest, that this body may earn by the right path. These are those to whom the body is the soul, who are the exercisers in the moral path, and who seek beauty and happiness in the world. These are the babies and the little children of the Swasti Veda. To the second class belong those who can pray:— I pray Thee to let me know Thy behest that, standing on the righteous path, I may worship Thee. These are those whose passions are under control, whose hearts are unperturbed by the effects of quality, who know to pray and whose prayers find response by internal evidence. The *sookshma sarira* of these people, i. e. the spiritual body, is giving up its origi-

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nal reasons or tendencies and taking in divine attributes. These are the youths, the adolescents, who have established themselves in the righteous path but see beauty and happiness in the world around them. The third class of men are those who are fit to pray:— I pray Thee to let me know Thy behest that standing on Dharma, my intellect may soar high. These represent the manhood of the Swasti Veda. These have found beauty and bliss (not happiness) in themselves and do not find anything more beautiful and blissful than their own consciousness of existence. They are in the highest place on the earth and in the creation at once. They feel the presence of God in themselves. They have realized their divine nature and have nothing more to realize anywhere. They are in the highest heaven on the earth. They constitute the heaven. Their only purpose in further existence is to work for and lead their inferiors to the realization of the same matureness of human existence. They are the Swasti Vedins.

The Swasti Veda does not come to please anybody. Purity of truth is its only purpose. Social and spiritual equality is to it a myth. God is the soul of all creatures. Creatures are as beasts, birds, reptiles, worms etc. Of the beasts some are classed human beings. The human beings must get rid of all their beastly traits and learn to elevate themselves to the plane of the divine. Thus we have three kinds of men. Those who have the beastly characteristics in them, and those who have emerged out of that nature, and those who have attained what is termed the divine nature. If all mankind is on a level, then what is there to attain? This thought of equality is conceit and detrimental to social and spiritual progress. The man who aims at an attainment must regard that attainment with reverence. The attainment is constituted of the equality of vision. The attained sees the creatures that have yet to attain as his equals. The unattained cannot. He has his inferiors for whom he should bend down and his superiors to whom he should bow down. That is the path of attainment. A

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false sense of equality and consequent behaviour is the cause of the cataclysms which we constantly witness recurring with ghastly results in human history. Social inequality is inconsistent with spiritual equality. The consequence is a false society. If the starting conditions are unequal, the stages of attainment are also unequal. The ultimate goal is the same. But if the child of today is the Governor of tomorrow, is discipline slackened in the upbringing of the child? Social equality is inconsistent with the nature of Creation and its laws. Even so is the spiritual equality, because both constitute evolution in the life history of man. Where intellectual equality does not obtain, neither social nor spiritual equality can. Moral equality is what society should insist upon. Through sound morality, a good society is secured. Through good society, a high level of spiritual attainment is possible in its members. This is the Swasti mission to the man in the street.

If we look at the Muslim thought, we see clearly how incompatible were the absolute imperialism subserved by a theocratic form of government and the spiritual democracy which is said to have been established by Islam. Spiritual democracy does not lie in the hands of man, and simply because men of all stations stand side by side in the mosque, this does not confer an equality of status. Neither the prince nor the labourer can set aside the consciousness of his social status so long as society recognizes such differences. But on the other hand, should society set aside this kind of double life, and realize that an individual is the same in whatever capacity he may be functioning at a given time and place, and that his characteristics as a creature flow out in all his various capacities, the distinction between a social and spiritual life vanishes. "As religion and statecraft do not exhibit harmony, the darkness of the two overspreads and makes lives impure on earth. These two are the inner and outer behaviours, and are like the offspring of the same womb. People being the soul of society, breath and life are akin to statecraft and religion."

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(S. V.). Wherever heridity is a consideration, there creeps in the social or spiritual inequality, which is perhaps an artificial distinction a human being has become accustomed to claim over the ages of time. This distinction has become recognized and established. The Swasti Veda answers this question thus. "Human birth, teaching truth, bestows Brahminhood, further, shows the way of exit. The soul, the time and the Lord are called the Truth. The knower of these is considered a Brahmin, whoever be the knower." It is left to the society to recognize the superiority that it finds in its members. The other members of the society are bound to obey and respect their superiors. The king is not a superior to a Brahmin. The Brahmin cannot retain the position conferred on him when it is found that he has slipped from the estimation of his followers. The king has no more social status than that conferred on him in the execution of his duties. The king, therefore, is subject to the censure of the society. Organisation and discipline control the society. Therefore no one is superior to discipline. Discipline is supreme. And this discipline is not the cheap discipline that obtains in the Councils of State of the present Governments. "When ninety out of a hundred cool headed men give their approval, send a call to them." (S. V.). The electors must be cool headed men and women, and ninety out of a hundred must decide to pull down or elevate or install a man. But heredity cannot be set aside completely. It is undeniable that the traits of heridity are strongly noticeable, both good and bad, either latent or manifest. A Brahmin's children may be recognised as Brahmins, and a king's son as a claimant to the throne, provided they establish their merits. The Swasti Veda does not concern itself with the form of government obtaining in any country. On the other hand it has its own form of government which is the organisation of the world on an economic basis, giving full freedom to the village in all aspects of welfare, so that a tribute laid on an equitable basis on each village is all that the government of the

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country may have to realise from it to serve major purposes. Litigation and crime are fungoid outgrowths on the innocent and peaceful life of the village caused by the morbidity of the country's laws emanating from a centralised administration which subordinates human conduct to a perfected technique of an empirical mechanism. To the defects of such a centralised administration are attributable the various forms of government now prevailing in the world, which are but passing experiments in the search for human happiness, for a form of perfect adjustment of human needs. The Swasti Veda, therefore, organises the villages. The village is the unit of administration. It is free to adjust its affairs as best it can. Its population is limited to a thousand families. The excess population should migrate once in a fixed period to a place shown by the Government of the country. The village is organised on a socio-spiritual basis,

The cool headed men and women of the village form the electorate. They elect four ministers whose portfolios are religion, conduct, education and employment. The ministers are assisted by a council of secretaries who are also elected. The secretaries are the Heads of the various departments and are in direct touch with the needs of the people. Their number is fixed at eleven. Eleven villages form a Dalam. Its council is formed by the representatives sent from its constituent villages. Each village sends one of its eleven secretaries to the Dalam council. In this way eleven Dalams form into a SOCIETY. Eleven Societies into a Province. Eleven provinces into a Rashtram; eleven rashtrams into a MAHA RASHTRAM. Eleven Maharashtrams form the world society (Dridha Bandham). Each of these divisions forms a council by the indirect process already mentioned; each council will have ten members. The eleventh member is taken in by a bye-election in each case not by the councils but by the constituent voting population. This member becomes the President of the council. The President and the mover of a proposition

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have no vote. Every village or by understanding arrived at between the villages or any of the higher divisions, each division has its own choice form of government, thus eliminating chances of revolution of every sort.

Om thath Santh,



The Swayam Veda

Aum Thath Sath.

THE SWASTI VEDA

Or

THE LORD'S MESSAGE.

(Recorded during the years 1924—1930).

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Swasti Veda

Om

Om Thath Sath

Chapter 1.

SOCIETY

1. The righteous laws that confer all blessings, the conduct that flows from a pure mind, and the heroic restraint of the senses, may they establish peace on the earth.

2. The cause of mental restraint among mankind is only righteousness. Leaving it, on what do the several races take their stand in the name of religion ?

3. Their wish being their faith, the fallen, being deserted by sense, always deem right the evil way out of jealousy.

4. Examination of men's conduct reveals that on a nominal enmity, they are devoutly engaged in the killing of other people, food and clothing becoming scarce.

5. For the sake of the stomach entertaining evil, and clashing in the name of religion, the propagators of mischief have filled the earth.

6. Very strange to hear, who are the fit ? How much is their purity ? What religion on earth approves cruel conduct ?

7. Burning the temples and houses with bigoted zeal and paining others, calling them swine—are these virtues ?

8. Whoever kill fellow beings and proclaim their devotion to God, their religious practices are like the poisonous plants that grow on waste lands.

9. The tortures of hell and the happiness of heavenly life are not for the knowers of the soul, but that bad characters may refine.

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10. Righteousness protects the beings. Never discard righteous living. Righteousness is the source of good actions. Righteousness is the God of the being.

11. The society is the body. The man is a member. Morality is the soul. If you know that truth, peace and sinlessness constitute heaven, you can establish it on the earth.

12. The kingdom means the society, and all without exception are entitled to enjoy it, when disagreement ends in the enlightened minds.

13. Who are his people in the faith of the good mind, and who in that of the bad mind ?

14. Growing dull and blinded, and not allowing the beauties of life into the heart, have not the kings by their greed for domination become wicked ?

15. Time swallows the kingdom, like the wind and rain that wash off the forts of sand built by children.

16. How many kings in this world have died ? How many kingdoms have destroyed countless hosts of men ? Do not be under an illusion yourself.

17. Why do you guard the country ? What learning has developed this bad surmise ? Did not the ancients guard it ? Was it not lost when guarded ?

18. When the wrong path is trodden, destruction allows not any man to escape. When it overtakes you in some form, is it easy to find it out ?

19. The wily society having stood on unrighteousness, the lords served by slaves and followers, casting their vision on gold and dominion, glorified warfare. So became hardened the religions and the races, being immersed in selfishness.

20. Like the paper-kite in the sky these wily men seek a pretext.

21. Incendiarism and war, poisoning and abduction, the preaching and protection of intemperance are evils; and theft and murder, deceit and vanity and denying what was received.

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22. By the might of wealth, community, body, learning, and sovereignty men have left morality, and in the heat of selfishness have become fallen minded.

23. Standing far from truth, and living in Trivarga bereft of happiness, people feel wretched in the impure inner state of society.

24. None desires the happiness of all, being impelled by the unreasonable desire of life to be the master that puts others to work.

25. The evil design, namely the development of one's possessions, having also desired their protection, society has a lacerated soul, being filled with revengeful men: perverted, sinful and hasty; and in this society the scriptures and Sunday clothes go together.

26. Do you say there are, or there are not? Do you live on earth? Do you not see? The mighty do not see the dictates of God, and treat them lightly when made known to them.

27. This polluted society will yet augment your sorrows.

28. They do not see evil, to earn wealth being the determined principle of every one.

29. Wishing to go forward when all rush to the front, not finding elbow room and wanting in order of precedence, many fall, and blame is the outcome.

30. On the difference of 'You and I' good and bad actions have come to exist, happiness and misery being the consequences.

31. As the fruits that a tree bears, looking at their stones within, many think of their individuality, thus people do seeing their minds.

32. Look at the tree; as the sap shapes the fruits, thus, one's life being the sap shows the unity of knowledge.

33. As the children begotten of one womb, thus begotten of the ONE KNOWLEDGE, and becoming the seekers of the illusive pleasures of the body, people engage themselves in the acquisition of things leaving blessedness, and

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fight growing strong in intellect. They thus fall victims to avarice; and saturated with passion for race, religion and country, and filled with ignorance they have made the earth impure; and with their fallen minds unrecognized. as the swine loves the mire and as the worm in a substance eating into it, finds happiness in it, thus people feel themselves at ease.

34. Mundane comforts, transient things, being only for the sake of protecting the body, it is not worthy to lead, lives always immersed in the pursuit of desires.

35. For all people to be immersed in the unworthy sorrow of acquiring food is to take upon themselves as a duty to be engaged in searching for a needle on a mountain.

36. Why does one serve another ? When hunger torments, one is for another.

37. If in this all men find a way to leave off their pride, righteousness becomes firmly established.

38. Two principles there are on earth, and they only establish the society.

39. To those devoid of egotism they are agreeable; but all may hear them.

40. What they acquire and what they inherit, when they renounce well, will they not become gods ?

41. The dweller in the mansion sorrows, unwilling to leave it, and to keep it treads on any evil path.

42. On the welfare of others should you stand firmly, beatitude grows. The secret of life is this.

43. Unworthy it is to desire all the things on the earth as wasteful gathering disturbs harmony.

44. Naught accompanies you. This sweet truth, if you cultivate it, sticks to the heart. So cultivate it.

45. The individual and the society are mutually interdependent. A low moral state renders the society and the individual sinful, and actions and times become conclusively confusive.

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46. When religion and law accentuate differences, the way is deflected. When the parents are degenerate, how can the minds of the off-spring stand coherent and worthy on the upward track ?

47. The poor and the rich have driven out morality. What way will this sinful society approve ?

48. Deprived of food and shelter, while the destitute live on beggary as their estate, any religion that invites them into its fold shall not be trusted. This society is polluted.

49. The men in authority do not learn equity. Proud are they and cannot endure morals.

50. They prostrate readily. They highly appreciate enmity. Wonder: they do not see the sanctity of life. Money is dear; it is not obtainable if merciful ways are trodden: It is plain. What is religion ? Can prudish morality retain comforts ? So saying, they ask, a well-observed fast, unsurpassable worship, a sugar offering, are these not enough ?

51. When men imagined thus, chaotic moralisation developed, the tongues of the wise being bound.

52. Beings groan under the tribulation imposed by natural and social actions. The effects of the adverse nature may be mitigated by a pure and friendly society.

53. Society is the field; the rain is the nature ; destiny is the pair of oxen: effort is the plough; the cultivator is the soul; the harvest is the history.

54. Among the four lords, the Lord Almighty, the Lord Nature, the Lord Society, and Man, the Lord Almighty is a passive witness.

55. The lord Nature is the bestower of the fruits of law, and the inexorable dispensation. Society being the only knower, it bestows blessings.

56. Since Man, a self-seeking debater, develops disagreement which involves the society in vicious conflict, the line of righteousness becomes the law of society.

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57. Among men and countries equitable desires become rightful conduct. The self-seeker resembles the enemy. The good heart allows consociation in his town.

58. If equality of citizenship is granted in a country, trade with that country confers blessing, Under other circumstances society lies under the danger of destruction.

59. The natives of a country are the controllers of that society. It is weakness to sorrow under alien occupation. Isolate the traitors to the society and the enemy of its freedom.

60. If you give up the country, the race and the religion, if the wealthy give up the secret fears and the desire to rule kingdoms, the ways of true society are secured.

61. Meditation and wealth, food and ease, and knowledge are common to all: character differs. With the birth on earth rights are born. In course, any one degenerates, being deprived.

62. Unworthy it is the whole world to aspire to possess. An enemy there is not anywhere in the world,

63. One Lord of all worlds, Indulger in the creation of the universe, I kneel to Thee. I wander like an elephant in the belief that I will possess all. Unable to possess, I grieve, and crowned with success I am overjoyed, ignorant that an instrument is a non-doer.

64. Tuk, Tuk, this is my work, thus the hammer and the anvil enviously roar unmindful of the smith. Although I have seen that all that is moving has manifested, coming out of your brow-space of Knowledge, yet I grow dull and unsettled in mind seeing the life stories.

Happiness, safety, peace. war, truth, untruth, honesty and craftiness happen in the world as the ebb and flow tides of nature.

The conditions of the waves of Thy thought are the history makers to the waves of the society.

Thoughts flow when the time for the fulfilment of past effort arrives. Intellect does not disagree, and the senses

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are in a flutter. While the thought drags all the blinded beings, the world moves like a tide in the ocean of time.

To see with a penetrating vision the way of thought, to cut off aberrant thoughts, to control the senses, and (to walk in) the established righteous way. grant me O: Over-soul, in Thy mercy.

65. O: The Universally Conscious, becoming reason, Thou dost dwell in the forms in the subtle differences of knowledge and ignorance, and the noise of the wailing life excites the envy of the troubled sea.

If I see the thieves, debauched intellects, debauchees, kings, heroes, statesmen, dispassionate persons, the votaries of the true, false, Aryan and non-Aryan religions, the vicious and unjust enmities, the damnably selfish and deceitful characters, Thyself being everything, Thou hast rendered Thyself blameworthy by inducing the vices of duality.

66. So becoming indifferent and impregnating Thy rays, Thou hast made the beings appear volitional. Thus bound by the laws of nature and not having any other way, they walk in the ocean of life tainted with evils of duality Hence.

67. The individual, the society, and destiny becoming friends and enemies, are the cause of both pleasure and pain, their relations being affected by transience.

68. Since man has independent outlook, he is fit to become a king, if he desires the kingdom above the nature of duality, and renounces joy, envy, attachment, fear and the like.

69. Why do you count the body? Countless lives come into being, and die. No species is more venerable than the rest in the creation.

70. Why do you fear death? The parts that give you death can never do anything till the appointed time arrives.

71. When death approaches you and drags you by your own thoughts or by the ills of your body, who will protect you? Any responsibility for action being illusive, it is good to give up anxiety.

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72. O: men, seeing your unfeeling conduct, I am immersed in great sorrow ; developing comforts of self in consonance with the desires of inimical men, and being unable to leave them you are drowned in danger. Deliberate with a human mind whether the monkey-like dress, salute, behaviour and food raise self-respect or invite death.

73. When comforts are desired in excess of the skill of their race, a fall into slavery is certain. In the union of the race to circumscribe aspiration, to give up trading with inimical persons, to turn the face towards the only anxiety, liberation, and against the dog-like service to the foe, to live as one who is subordinate to the immediately liberated society, to circumvent internal opposing forces, and to keep steady in loss and difficulty become a well-earned heaven.

76. The race that does not entertain a soul disgust to the slavery of the enemy perishes leading a life far removed from heroism, truth and morality.

77. The enemy, selfishness, and the disease, old age, vain men invite. The two are the danger spots of society.

78. The howls for self-government fill the country. Kingdom exists in the hollow of the heart, all being the incarnations of the Lord.

79. Out of His power He creates. His thought is power. He cannot endure to seek other's aid, nor to exist under the shelter of others. This is the Lord. Losing such a birth, how does kingdom come, if alms is sought.

80. Him a pariah, him a slave, him a lord, and him a thief, made the state of the current of action of society. Its reformation gives a pure mind and a world equal to the abode of the Gods.

81. When morality exists, there is no caste. These castes the wise established in the midst of immorality.

82. The Omnipresent has bestowed on you the vegetable and mineral kingdoms, and also the intellect. That the peace of a well-ordered life is not secured is due to anarchy.

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83. Idling inhabitants in the town, foreign things in the shops, and strolling beggars in the streets exist in a state of raging anarchy.

84. Without study and experience multiply the physicians, the priests and the philosophers in the absence of controlling authorities.

85. Sanyasins and Bhikshus became known as the renouncers, their dress and speech being their vows, and humiliation burdensome to society, being their means of salvation.

86. The philanthropists are those who cherish truth and righteousness. All the rest is of the form of violence. What is not truth and righteousness is worthy of destruction.

87. The philanthropist renounces for the welfare of the society joy and envy and fear, to establish the independence of eternal righteousness which is the product of truth and love.

88. The dispassionate people are the upholders of society as other protectors whose souls are tainted with the sorrow of attachment agree to surrender the society to foreign domination.

89. The Viragies in whom devotion and knowledge are well blended are the Tyagies (renouncers) and heroes who though zealous in action, shatter the spreading cloud of Moha (passion or attachment).

90. If any refuse to join the society drive him away as an outcaste. He is not fit to associate with.

91. If any desire to join the society, admit him, and object not in whatever way he prays to God.

92. All kinds of beliefs end with death. The firm path beyond it all men do walk along.

93. He should say, 'I agree to the prayer of the society; I am non-existent; the society am I', to join the society.

94. To desire more than is needed, to shirk the allotted duty, to pray without devotion, to win by stratagem,

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to pine with passion, to refrain from efforting to learn, and to refrain from showing abilities are fit to be duly punished.

95. Wealth and toil are determined by the just law; contentment fills the society, occupation being chosen by free will.

96. Food relieving pangs of hunger, and knowledge other cravings, man becomes blessed both ways.

Chapter 2.

KARMA.

1. An exhibition hall is this universe. The exhibits are common to all. Individual acquisitions and life histories are brought about by individual tendencies.

2. Since man engages himself in such activities as arise out of the tendencies that he has brought with birth, he needs teaching in divine knowledge for his salvation,

3. The daily life and the soul mutually affecting each other, the sinner may always obtain blessedness.

4. On the earth anywhere the desires are the enemies. The diplomacy of kings, too, causes suffering.

5. The independence resembles the mirage. Frailty which ought to be given up has found welcome, the senses worshipping a mind like themselves.

6. The present helplessness, or a miserable future, binds one to the worship of God. The mental calibre of the earthly beings is so formed.

7. "This is my country; this my colour or race, and this I guard." Whoever entertains thus in his mind and wishes to reach the blessed place, that wretched soul has no wits and is blind in daylight.

8. This mind bestows the human form to these people. Without true knowledge these men are not men. Their own

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passions having been taken as their principles. drowned are patience, self-respect, truth and heaven.

9. Do you seek heaven? Do you pray to God? Wasteful are these two, if you live in enmity.

10. If you desire heaven, why do you fight with another life! If you desire gold, you shall not desire salvation.

11. If you hide your mind, I hide heaven. If you do not hide gold, if you do not hide understanding, if you do not hide morality, I cannot hide heaven. Without desiring even a blade of grass, without showing any meanness, should you protect the people, blessings await you. If you save for yourself all hopes die.

12. Build heaven on earth, I shall build the heaven beyond. Believe this firmly, without your-effort I shall not effort.

13. By a pleasure seeking habit foo's desire heaven. The commentators on mind, turning away in disgust, desire the knowledge of the soul.

14. Behaviours and properties in the doers and things show their constitution and the acquired inner nature.

15. The one who may teach every mind, finding its anxieties, is God alone, and He teaches truth.

16. That birth is only once, the dull mind preaches. If the beyond and the behind are cut off, whence is the born?

17. Do you say that the original sin or original action created the births?

18. By the vibration of the thought the worlds become manifest and they vanish by the receding path.

19. Being an emboliment of thought in the thought created world, the living being engaged in the search for happiness, unable to concentrate its desires in the short span of existence, follows the wayward current, repeating births.

20. Along the course of thought the actions of life manifest. Providential are their results: and the unaccomplished desires of the mind gathered from the previous birth await manifestation.

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21. Providential is that whose course of action is ripe and which hence is possessed without great effort.

22. Actions manifest with the opportune time combining with desire and effort.

23. Freedom to effort or not to effort does not exist. Hence, become purified by the broadening of the self that the overspread of the current of universal energy might pacify; and engaging in action with non-attached vision when you become possessed of the best *trivargas* as a result of the development of knowledge due to new effort, this becomes the means of salvation.

24. To pine attributing to past Karma is bad doctrine; the knowledge that crosses it may be sought. This is the doctrine of the heroic mind.

25. The law of cause and effect having given the complete form, nature assumes finality, and the charioteer becomes independent, being of the nature of the Lord.

26. The intellectual being cannot endure ignorance; and the hero, bondage. The intelligent man, growing a hero and truth seeker, obtains freedom.

27. Heroism is that great quality which renounces everything else for the independence of thought. And the seekers of knowledge of self cross the six passions by heroism.

28. What help gives control over the unacquired kingdom? Men are engaged in mutual fighting for the protection of the bread-fed stomach, and are without heroism.

29. The parts of the brain are outlets. The refulgence of the lamp of knowledge is let out of them, the efforts of the past life having created such and such openings.

30. The being shudders to effort in new branches of knowledge and morality. When taught, they do not shine in him, there being no previous seeds. If the effort growing in intensity creates the seed, a new opening will come into existence.

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31. When the exercise in that thought develops that part of the brain, a phase of the thought becomes visible; the peace of the mind is destroyed, and the being constantly meditates on the perfection of that thought.

32. In whatever way one birth is not enough to attain perfection in one ideal thought. If only one birth is assigned to the beings, that they obtain salvation is false assertion.

33. The bonds of ignorance round about the truth-seeker are not inimical to his progress. Like the energy of a child, knowledge and freedom grow by effort and toil.

34. The lordship of this temple of life is subject to a time limit. The time limit is founded on the effects of reaction (Karma), and reaction is the boat floated by quality; energy is the basic shelter of quality. If you know that law is the basis of all, there is no mystery in creation that is unworthy of research, the investigator being the Lord.

35. Such self obstructive thoughts as that the destiny of life lies through a pathless jungle, are not worthy. No prayer shows the way out.

36. The law of evolution, the reaction of the individual's previous life, and primal energy combining into order define the life-history of the being appropriate to his former desires.

37. The grand causal, the causal and the subtle bodies are the guiding factors of life, and incessant effort will make a change in the causal state.

38. When you effort to fall is natural, being dragged down by the three gunas, or by the habitual identification of the body with self; yet don't question effort.

39. While the *thanasic* minds, employing their lives in doctrinising over the laws of religions, stand crying on the shores of a repeated birth.

40. The teaching received by those that effort to climb the rope of thought, in communion with and in the wise devotion inspired by God, gives them bliss.

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41. I have given you two paths, and the power of discretion. Come if you will by either of the ways.

42. In front of you and behind, you find the good way. The growth of the tree of thought or its severance is the way.

43. Conception against the Primal thought, like the explosive combination of incompatible elements, becomes the cause of the ruin of development.

44. In nature actions flow in the form of a current, each particle having firmly entered for all time into a determined class of elements.

45. The difference in the conditions of the different regions and times being determined by eternity, those circumstances exist like waves of a current.

46. At a given time and under the prevailing circumstances if a ship commences her journey, she finds herself at every succeeding moment in the next neighbouring condition.

47. The living being journeys like the ship. The effort of the sailor makes no way. Time makes everything commencing from the birth time of life.

48. What is effort? and what is its result? Human thoughts and forces of nature are not following divergent roads. The elements and the lives, being the actions of the Lord in trinity are like the parts of a machine and go on an endless journey of which beings can have no conception.

49. How then is a man liberated? Wise and without being agitated by the thoughts of attachment, if one can witness passively the thought current, he is on the path of liberation.

50. How is one free to seek salvation? When the well disciplined intellect endowed with discretion concentrates, the desires surrounding the senses die.

51. This universe is of the form of discipline, and stability is its half. The example is Siva and Parvathi, the two in one; and penance bestows discipline.

52. When the development of the greatest stability of a noble thought occupies the place desired by the born stains, beings who are by nature frail may acquire self-control.

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53. The born stains are strong. Pure knowledge being a thing acquired by effort incurs endless risk, the ways of society, the conditions of body and senses, monetary and such other disappointments, the states of *thamas* extinguish the mental light.

54. Truth, knowledge, forbearance, endurance, patience, love, equity and the like, the acquisitions of a purified mental inclination, are the kinds of penance that withdraw the senses from sensuality.

55. The Lord of dream, being the Master of the body, does not leave it, as he enjoys in union with it, and always desires to develop its happiness.

56. What pleasures he cannot possess from outside, he enjoys within the mind: and seeking fulfilment in illusive imagination, he creates a world within.

57. The being in practice, this subtle body, or the desire body, or the sensualist robs the intellect of its wisdom and wanders in its own way.

58. How to conquer this? It does not leave till the end of life. It will not leave even then. The seeds of qualities have grown strong and taken this form.

59. Just as the shadow of the planet obstructs the light of the sun, this body eclipses the wisdom of the mind and insinuates although in unworthy ways.

60. When you try to root out the evil tendencies, firmness flies off, heroism rolls down: the vision having merged in the tendencies, you follow in unison.

61. Thus stumbling and getting up and sorrowing, in endless efforts when egotism is defeated, stretching out the hands in humility, the wise man praises, "Weak am I. In what manner can my born tendency be erased? Having fallen, I have suffered hell".

62. Optimistic and pessimistic visions are created by the difference in the illusive results. Only the wish to effort is in your power. The effort and the result follow other ways.

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63. The original strong desires becoming seeds developed weeds. The new desires sown amidst them die being unlike them, but like desires grow in friendliness.

64. When love, the best of seeds, kills the love of self, sexuality dies. Piety purities even the lustful.

65. Good association, good conversation and good lessons develop zeal and strength of mind. Solitude should always be avoided.

66. Bad habit desires solitude to grow in; just as the rascally vagrant shows peaceful nature under restraint, so does the bad habit.

67. The knowledge of the implacable law of Karma prevents the evil of the unfettered soul, if he is restrained by the good society and taught in righteous Shastras.

68. As beings have the freedom to wish, the meditation on only pure thoughts growing into an opposing force, changes the base of mentality.

69. The seeds of devoutness, knowledge and renunciation the changeless being alone exhibits leaning on one of them more prominently in practical culture.

70. Bigots, atheists and cruel people whose knowledge ends in cant and attire, and whose lives swim in the ocean of lust and similar sinners are born of only one path.

71. Acquiring universal love, freed from passion for self, seeking the knowledge of the best use of everything, thus possessing the original truth, to cross the sorrow of errors of judgment by these means is non-attachment.

72. When the gurus, sciences, and gospels keep men on the road, they go on efforting with love for it, since God is the end of it.

73. In the beginning one may doubt the teaching of religion and even the persons that brought the teaching. The man who seeks the goal does not commit sin.

74. But does one doubt one's own existence. He does not doubt his inner voice. These two give the message of truth to the truth seeker.

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75. To the ignorant man outsiders are gurus. To the man possessed of understanding, the inner intellect. To the intellectually great, the Lord. This is the means of earning Truth.

76. Milk the gospel, the science, and the guru, and burn the knowledge in the heat of intellect: Possess peace. And then you are fit to pray to Para Brahman.

77. The practice of such qualities as you attribute to God clears your way, and thus you obtain strength in the forest of Adwaitha.

Chapter 3.

RELIGION AND CONDUCT.

1. Animositics and differences in religion break the string of harmony. Yet people do not contemplate on the result.

2. The religion and the Dharma, meditation and the law of conduct, who is fit to teach others?

3. Their ignorance they call religion. Do these religions gain respect in the world?

4. In this religion I have found the best way. No saint's religion compares with this.

5. So saying, the evil-minded having preached, the bigoted began to torture, shouting, "Kaffirs. Christians and Muslims.

6. The races and languages are established by God. The more they are contemplated upon, the more pleasing they are.

7. Is wisdom wanting? Is religion so bigoted? In what way can all walk in one path?

8. O: man, did you determine among what people your birth would give you salvation?

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9. The seeming wise men preach, — there is only one God: al' we are brethren — but they mean enmity

10. Differing in religion they blame others, having fallen in mind themselves.

11. Unworthy are the feelings between the races and religions. Colour, class and sect are indeed illusive.

12. In the name of heaven should you, being jealous, render hard the life on earth, how can the soul develop? To win the approval of God do you find scope in the dark passions?

13. When the thought is balanced, open and enlightened, who would say that caste, descent and religion have worth? In this earthly rest-house righteousness is delicate and very varied. Sin is obvious. These religions existing, the learned taught in various ways the doctrines which developed the wrong vision and increased conflict. Is it possible to hear them? They do not say that even the torture of people is a vice.

14. Listen: Among the people that profess a religion, noble minds imbued with generosity and humility, pure characters, and those that do not disdain the wretched of the society are rare. Wealth and learning, egotism, authority, prestige, and conceit shut off contentment and morality from the mind and develop the vices. Then how can these beings find happiness? Forgetting God and righteousness, in what other way can they live?

15. In the past religious beliefs imposed suffering, and people were victimised. The fathers bring up the sons with fondness, and ultimately as stupid fathers become enemies, so the unworthy guardians of religion, demented in brain either by their unbounded avarice or bigotry, had rendered the righteous doctrines hateful and derogatory in a hundred ways, and people underwent torture.

16. There are no religions, but passions. Can religions suffice to know contentment?

17. Love is religion and love is righteousness, when one contemplates on peace.

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18. Without any doubt know the truth that the here is the hereafter.

19. When the sun drives out the sleepy state on the earth, intellects shine. Thus when Hinduism, Islam and Christianity merge into righteousness, only righteousness deve ops, and the intellect attains divinity.

20. O bigot, what is religion? Firmly ingrained moral conduct, staunchly devoted vision, a good society that prohibits secret conduct, and a well-established and just law make the supreme religion on earth.

21. The path of the good mind is religion. Does it become religion to desire the body and the country?

22. The body, the society, the country and the home exhibit the state of Dharma.

23. The tormentors of beings are only the beings, leaving the natural phenomena, in whatever way seen.

24. Though plenty of religions exist, these men do not display sense. If you come out of the religions, you will see them well.

25. When all religions disappear, two ways mankind finds, when it seeks leaving bigotry.

26. If the people of the world are put to suffering is there religion?

27. The knowledge of God no man possesses. These religions that create laughter- a blessing should they vanish.

28. Should you confide always in these religions, you will find no way to cross your sorrows.

29. "This man mercifully brought the ordainment of the Lord: there is naught against this."-not knowing that Nature is the ordainment, when people thought thus, they became the followers of fragmented religions: and the mutual destroyers with the sword-like sharp edges of the broken pieces of doctrines, the ravagers of society, the wily characters, the suicides and the bigoted brasts seem to be a class of earthly things produced by the invisible machinery of nature.

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30. Nature is the revelation. There is no action outside of Nature. Hence, conduct with effort and with unprejudiced minds research into Nature. Broaden the mind by acquiring unerring knowledge of the elements, the body, and the society. Leave disagreement. If I am the protector of the worlds, in what way shall I show mercy? Thus thinking, read the lives of the fellow beings and become the servant of the society. This is religion.

31. In sweet minds become acquired all religions for all mankind. The difference is born of incomplete comprehension.

32. The natural and bubbling thoughts and actions overflow the soul, as the water from a spring. This is the religion of the people.

33. Do they die if men are killed? Do they change if the hills are pulled down? Are they wiped off, if the village is burnt? Are not truths eternal?

34. If the names differ, how can good teachings create hatred? If the ways are different, how are good sayings unappreciable?

35. The preachers and their preachings develop troubles. Even the worst of the ways of good humanity must stand the test.

36. Crying "our religion, our religion," and preaching religion, they feel glad at its expansion, forgetting character in the whirl of society.

37. If it is an extension of the ideal, the lower and the higher worlds have a natural existence, If it is a scheming of what exists, it becomes a fault.

38. If it is harmonising, it should have a parallel and be bound by worthy reason. If it is an asserted means of salvation, it may be illusory.

39. Among the people of any religion, you will observe that the morality of ordinary men is alike, and that the good men are alike, though the goal of each may vary.

40. As religion and state-craft do not exhibit harmony, the darkness of the two overspreads and makes lives impure on earth.

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41. These two are the inner and outer behaviours, and are like the off-spring of the same womb. People being the soul of society, breath and life are akin to statecraft and religion.

42. Like cruel beasts to satisfy voracity if you fight, is it a village? Are they people? Is it Government, is it religion?

43. Like cruel beasts to kill others for the sake of self, is it righteousness among the knowing mankind. Can good humanity endure it? Does it become religion.

44. If such ferocity, effort and might as are worthy of a cruel beast become rightful conduct, vain is the worship of God.

45. Why do you worship religions. Worship God. The stupidity of the bigot and his religion compare with madness and an intoxicating drink.

46. The conduct that makes them fall showing their fallen minds, their worship having the same form becomes fruitless.

47. Truthful conduct is knowledge; truthful thoughts are prayers; truthful actions are worship; truthful teachings are doctrines; truthful society is Providence; and truthful peace is salvation. Truthless conduct and devotion are wasteful actions

48. Conflicting teachings, unfettered actions, changing creeds, unreasonable and mysterious actions are not the wishes and orders of God.

49. Try to see what is beyond the mind. That is God, and that only is the doctrine.

50. Ten religions do not exist. This knowledge gives peace of mind. This only is the doctrine.

51. This is not the ego. This is God. This is not ignorance. Only this is the doctrine.

52. Ten gods do not exist. This is plain. What is beyond your mind, that only is the doctrine.

53. Ten castes do not exist. This knowledge gives peace of mind. This only is the doctrine.

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54. How the present is to the mind, so this shapes its future. This only is the doctrine.

55. Will you drive away the conceit of the heart? Will you not allow me to implant righteousness in it?

56. The white man with his unbounded ambition for earthly dominion is a sinner, and with unrighteousness as his stand he perishes.

57. If you learn his qualities, how can you live? New lightnings are harmful ny-where.

58. If the white men of the new zeal are not drowned in ignorance, and if they get rid of their colour complex, I see the pure soul every-where.

59. Beauty, and love, generosity and devotion to God growing the bodies become divine.

60. Plentiful morals are taught to others on the earth, while keeping only evil thoughts in the mind.

61. Truth on the earth, being deep laid, becomes after endurance of great turmoil apparent in some form and leaves doubts whether that is the truth.

62. On leaving contentment grew the sin, the dullness of intellect, the wrong behaviour of the mighty, the evil accidents and difference in outlook.

63. On leaving contentment, comforts increased, learning developed and ignorance became limited.

64. Thus the law of conduct is delicate. Thus actions differ. A bad mind brings ruin, the pure soul becomes blessed.

65. The religion and the preacher are appointed with a view to save the sinner.

66. To the morally principled man the soul is every thing.

67. In the bad society, sinlessness, may be rarely found in some one freed from attachment. If it is very difficult of attainment, all theistic thoughts become false.

68. How can anyone become an atheist, while the things impelled by knowledge and the great spheres of the expansive firmament show their family harmony.

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69. Well behaved atheists are not hated by God. The theists are the haters of God, when they follow evil ways. Learn to say that God is without hatred.

70. Your conduct and thoughts having determined your well-exhibited faith, you resemble a giant in the guise of a man, should you pretend to show zeal in taking part in the teachings of established service.

71. The writing slate and pencil becomes scholarship, if sacrifice, offering, rejoicings and rituals are said to constitute the religion of true living.

72. Recitals after ablutions, clean clothing, worship in the temples and the pretensions of fasting are only guises.

73. If evils are taught in infancy, sorrowful conduct gains speed with age.

74. Why create a Satan? The qualities of the body and the differences of the mental state are inherent like heat and cold.

75. For Dharma action is the doctrine. A bad mind breeds only bad actions.

76. If old age and death are erased from the mind, plainly one becomes a god or a demon.

77. That man is a Brahmin and this an evil one. That, man shines, and this perishes.

78. The mango fruits are an analogy. Passionate are the people. Countless flowers drop down.

79. Of what good is it to be born? Any animal is born. Being born it dies. The white ants also come into being.

80. If that man behaves thus, I will deal with him thus. Thus to prepare to fight is to torture oneself.

81. Desiring wealth the bad man excites even in the gods the cast-off qualities.

82. Cruelty and selfishness are the inheritance of ages, the nature of the beastly self, and the inherent character of need of the earthly beings. Not having left this nature, one remains an animal.

83. Should men cultivate renunciation in the mind, moral principle stands.

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84. Moral principle is the spirit on the earth and mercy is the basic substance. The two together make a human being.

85. Morality and mercy, exhibited during the whole life, remove the fear of hell.

86. Frailty is not visible in the nature of the sun or the moon or water or fire.

87. The stars and the days, the wind and the earth and the tree do not deflect from the attributes determined.

88. The seasons and the animals exhibit their original ways; but minds and religions have travelled in the opposite directions, having strayed in the blinding daylight beyond the worthy aims.

89. Mankind is unable to live leaving gold, owing to unprincipled administration.

90. Mammon is the king of the kings. How is a wretch to blame?

91. The misdeeds of men grew with governance. When men recognize this evil, they leave it as hell and find happiness in firm righteous conduct.

92. Cannot the air, water, fire, the earthquake, disease and the like cause destruction? If you have grown independent owing to complete neutrality, is it good to discard righteous conduct?

93. Life being sweet, becoming like the group of dogs at the dust bin, afflicted souls live.

94. The money grabbers who are wasted lives, are a race of upturned heads among the quarreling animals.

95. Killing the sacred and true ways by extraordinary comments, the wily souls enjoy.

96. Sins disappear, when the supporters of the kind of morality that develops the secret sins, decide to discard it.

97. Sweet temptations turn the face of the lad toward the school of discipline; to make one a pure soul the canons have shown the heaven. Are sweet temptations wanted? The self-controlled self is free from anxiety.

98. If heaven and hell disappear, do either morals and passions, or nature's vanish?

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99. The flaws growing many, the guises are retained. Languages developing, scriptural recitations became rare.

100. As intelligence grew, sm. too waxed; and the study of books brings wealth.

101. Should the discussion of the scriptures and the sciences make up knowledge and the sounding of bells and musical instruments make up worship, then are not swine oxen?

102. Hear the true word. Only pure conduct maintains harmony in the intellect and that makes the being wise.

103. Truth and righteousness and love are eternal and natural to the light in the cavity of the heart, if selfishness is necked out.

104. As selfishness is bad vision, its capacity lies in the propagation of evil. The disaster of the tottering society and the fall of the soul are its actions.

105. Sree Rama showed his greatness by sacrificing his all for the protection of truth, and only exhibited his might when he overcame Ravana.

106. In the heroic mind righteousness is enabled to stand. He is the great man. The coward cannot dream of rising to greatness.

107. To suffer loss, to undergo troubles and to stand firmly to the vow are destined to the best of men.

108. The cowards that cannot protect the body, have only a live exterior. Learn to wage war, that you may live.

109. How? will cowards fight to save their faith? With dry dust who can build a wall?

110. The truth called the faith and the daily righteous conduct become endangered, by your neglect, O: sinner.

111. Fulfilling in the beginning the vow to establish righteousness, man if he survives, will reap many blessings.

112. As the rays from the moon, those that possess sweet thoughts that sprinkle delight, become heavens themselves.

113. In inimical surroundings, the sun by the spreading of his rays and by the great height of his way dispels darkness and shows kindness.

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114. Looking at the moon grow wise, and anxiety subsides. When darkness is felt in your angle, it is shining like Indra towards the heavens.

115. So what is dark, towards its opposite side lies happiness. The patient man, learning that, becomes happy.

116. What reason in your age has stolen peace and imposed sorrow, on the other side of it happiness is certain.

117. Country, colour, race and religion, like so many Saturns, having stolen blessings, people have become lifeless.

118. The mind becomes the king and the same mind becomes a slave, shaped by the way each individual draws knowledge and practice.

119. Among restraints seminal restraint is the highest and not easily practicable duty. If you restrain, it is well.

120. When all mankind avoids sexual desire under the age of thirty, restraint may be learnt. Otherwise it is an immature marriage.

121. It is fit to train in the acquisition of the restraint of passion in the early youth. When passions gain the upper hand, they cannot at any time be cut off.

122. In the name of prayer if the asses bray some notes that is for the satisfaction of the vain men on earth.

123. Where, is the redeeming quality? If you question their character, they do not heed your moral precepts.

124. When hypocrites close their eyes, and when the surrounding men prostrate, the masters and the disciples are hypocrites in the world.

125. When hypocrites preach, the storks nod their heads. Hypocrites are the masters and the disciples. Hypocrites are in the world.

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Chapter 4.

ORGANISATION.

1. In what manner does every man earn his food? In what way does he conduct himself? To what habits is he addicted? When these are enquired into, the society is husbanded. Other people live in the dark corners of disorganised society.

2. It becomes a village if the children and the women are protected by religion from falling into immorality.

3. Organise to appoint ministers of society to protect righteous conduct, education and employment.

4. When ninety out of a hundred cool-headed men give their approval, send a call to them.

5. When four ministering gurus are appointed, society shines as the home of right conduct.

6. Till the boys and girls become husband and wife, they are governed by the discipline of the minister for education.

7. The minister whose soul is full of peace and who knows the self, directs the teaching of the knowledge of the self and of the established moral code.

8. Under the orders of the minister for conduct, the softened people walk in righteous ways freed from secrets.

9. That all people follow the employment allotted to each of them, the minister for action sees.

10. The blessed morality must without slackness be guided on the earth.

11. Should the evil-minded agree to stand on the righteous path, their secrets are revealed when you examine their actions.

12. When empty men are gone, when empty religions disappear, when bigotry melts away, beings grow soft.

13. He is an enemy who seeks to gain in the name of religion. He is not worthy of admittance anywhere.

14. He is an enemy who permits the torment of fellows. He is fit to be punished.

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15. He is an enemy who treats the society and the law as hindrances in his path and discards morality.

16. If I can live, I shall see much happiness; of what avail is your life to me? - says the wicked.

17. If the truths are known, their everyday observance I see like pearls very rarely.

18. To learn the righteous path, to protect righteousness, to teach the righteous path are your duties.

19. That he is a privileged creature, the fallen tyrannizes without cause, to save kingdom or wealth.

20. That he is a privileged creature, the fallen tyrannizes without cause, desiring kingdom or wealth.

21. Should by might the evil ones affirm the evil as the good, it is worthy to be strong.

22. Should by might the evil ones affirm the false as the true, it is worthy to be strong.

23. Should by might the evil ones deprive you of liberty by sinful ways, it is worthy to be strong.

24. Should by might the evil ones establish sinful doctrines, it is worthy to be strong.

25. Seeing the good does he learn, or lying in ambush does he kill? Watching, punish him. The deceitful is fit to die.

26. For them and for their race, under the pretext of uplifting the country's cause, whoever behave leaving equity are sinners.

27. For him and for his race, desiring the treasures of the country, if the humble be driven away, how can they live?

28. Poor man, I bow to you: there is none to console you; desire nothing; satisfy hunger with what falls to your lot; refrain from blaming the Lord, and check hopes; thus make the life beautiful.

29. On you stands the society. Without you society stands still. Let not the moral principle fall. Heaven calls for you.

30. Beggar, are you lame or paralysed? With a body that may confer blessings on you, why do you beg?

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31. Whoever possesses truth and cleanliness, devotion to daily religious duties, industriousness, coolheadedness, service to beings, broadmindedness, monotheism freed from bigotry, and says 'Swasthi', he becomes worthy of admittance to all places of worship in accordance with the Swasthi Veda.

32. Four hours to the society, four to God, four to learning, four to rest, and four and four to sleep are laid down, and if all observe without fail, can there be chaos?

33. Education, employment and home: all are fit to possess without distinction.

34. When one of the organs loses its function as the others behave, thus act. Do not hear that one is strong or weak.

35. Many vices arising out of congested living, people reap sorrows.

36. The interest for self, the interest for others and the interest for all - of these three, when the interest for self is given up, the interest for others becomes impossible. Then the interest for all becomes the truth, as it provides the interest for self and for others. Other words are vain.

37. The order of the Merciful is inherent in the manifested creation. The being is born on prepared soil, and with effort he achieves.

38. The man and the woman, learning hard any industry, must discharge their indebtedness to the society with an agreeable mind, and that must issue rations to save the body.

39. Observe that only the ancient words are retold for your sake. The cruel governing class, the proud learned, and the wealthy wasteful lives, hearing, grow angry, and say "these words come out of a useless man. Do you appreciate them? "What the Buddha, Krishna, the Lord of the worlds, the well known Jesus, the great Muslim Mohammad have said, do you hear attentively?"

40. Whereas the son of Devaki said, "Offer all unto me", you eat pronouncing his name. To drive far away

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actions of might and to pray that only your daily rations might be given to you, taught the son of Mary. Life a heap of sorrows, becomes an enemy. If you renounce it and eat the food of knowledge, it becomes dissolved in peace. Thus said the godlike Buddha: and that all stand at the same distance in the sight of God said Mohammad.

41. Dividing equally all the produce, and judging without a distinction in status, only by the strength of the body and intellect in engaging people in the different industries, learning, worship, and other social organisations, if all the people of the village live thinking of a communal life, it is to bring down heaven on the earth in accord with the divine way.

42. Milk, air, and light, water, food, clothing, and home without caring for opposition, all may obtain over all the earth.

43. It is good to propagate without ownership cows and fruit trees on all lands, and grass on waste lands.

44. Out of the four food products, milk, fruit, grain and flesh, women, children, tapaswins, the old and sick people, the gurus and vegetarians are to share the milk, fruit and grains. All the rest of the people, having taken to the taste of the other food, are to share the remains of milk, fruit and grain.

44 (a). Nine angles has the prayer garden. The next circle is a garden. Next to it the society offices, and buildings and grounds for schools, exercise, library and workshops and the like; next an encircling garden. And next wells and tanks; next an enclosing roadway; next dwelling houses; and next to them, a circular roadway; and next, cowsheds; this is the village.

45. A thousand families constitute a village – cultivators and artisans and auxiliaries, the physicians, teachers and persons in care of houses, food, children and cows.

46. Fruit trees and germicidal and cooling herbs, birds and animals that are the friends of men, it is right to propagate.

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47. Women skilled in the arts are fit to nurse the infants, the old and the sick, and to be in charge of domestic duties, benedictory worship, and all light work that they can do.

48. To learn the society's handicrafts, to discharge duties by appointment, to become the students of earthly and heavenly learning, to seek the knowledge of bodily and economic laws, to be the disciples of the Lord of Knowledge, and to live in amity, it is the bounden duty of all mankind.

49. One branch of knowledge, one handicraft, and one crop shall predominate in a village, while only one language and one way of worship shall exist.

50. The wise being the elders, the protection of Dharma shall lie in the hands of the vegetarians and the protection of the village shall rest on non-vegetarians.

51. To bathe, to dress in washed clothes, to offer the social prayer, and to visit the Head of the society are moral duties to be discharged before dawn.

52. Choice prayers may be offered after the social prayer is done. Ritualists may offer oblations in the sacrificial fire, and others may do penance.

53. The cultivators may offer their prayers in the fields. Places accord with employment, and time agrees with the ordination.

54. The treasury, the land, the produce, the water, the education, the armoury, the funerals, the rations, the clothing, the disabled, the trees, the conveyance and the like, the shelter and the like, the cow, the cattle and the like,

55. The ways, the soldiers, the arts, the commerce, the observances, the travellers, the medical treatment, the health, all products that leave the communal factories and the like, marriage, the nursing of the sick, and miscellaneous services: - secretaries, old and wise, taking charge of these, shine as the all-protectors.

56. Multiplied by eleven the villages become grouped into Dalam (district), sangam (society), goshpadam

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(province), Rashtram (kingdom), Maharashtram (the greater kingdom), and Drudha bandham (the strong knot—the world society)

57. The assemblies above ordained are constituted of ten members inclusive of the president. If every village sends a representative, they shine as the assemblies of representative ministers.

58. Whichever goes unrepresented, the place of that shall be filled by an extra member. The subject matter shall be determined by the vote of nine ministers, the president being silent together with the mover of the subject.

Chapter 5.

WOMAN.

1. The resting place of man, the nursery of mankind, the home of taste, the woman, the Lord created out of His greatness.

2. As light exhibits itself as a star, the sun, the moon, and the lightning, thus the woman as the mother, wife, daughter, and sister bestows cheer.

3. At the risk of life she becomes a mother, as identical with her life she becomes the wife; and tender forms of mysterious thoughts are the queens, the sisters and daughters.

4. The blossoms, the fruits, and moon-beams beautifying the surroundings, that weaver of lives made the woman stand among them in her majesty on the earth.

5. If she is tended with learning and morality, in the assembly, in the home and in the walks the lustre of lights diffuses joy helped by the presence of woman.

6. If woman swerves from the moral path, if the sun does not shine, the worlds come to an end from lack of light, like a life whose energy is spent away.

7. In the world there is neither any learning nor moral conduct from which woman is excluded. Excellence of knowledge adds glory to her, woman being part of man.

8. Woman is half the society and she, like a fresh and impure medicine becomes its evil genius, were she an embodiment of ignorance.

9. To spread cheer all round with love-filled hearts women are born on earth; and to bark bitches are born.

10. The treatment of infants and maternity is being the special learning pertaining to women, that they should before becoming housewives, be initiated in that learning is the divine ordainment.

11. Saying 'discordant', they seek to break up the consortship, the rash souls. This is the effort of non-knowledge.

12. Even though an act of passion, to stand crossing death is the behaviour of the truthful race.

13. Beauty, home and accomplishments become worthy, when the inner lights established in righteousness unite.

14. Taking hold of the hand, tying the tali, engaging in carnal passion, or living together bestowing sons and ornaments on the woman, or living in appreciation of perfect features of body has gone for marriage.

15. For service, for bed-fellowship and for an heir unripe minds wed.

16. Like the pair of eyes that endows perfect sight, becoming a pair and uniting in one life in well-burnt difference the ancients called marriage. This Veda agrees with it.

17. In consortship contracted in a flutter, the vow is a surprise. If freed from fluttering the vow of consortship becomes firm.

18. In unfitness and misfitness, the fallen consortship, rendering the society fallen, compares with the land of the demons.

19. The consortship, the harmony; the living together with children, the way of social life; in equity brotherhood: sonship in development; love towards mother,

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devotion to God: in opulence the whole mind of the ratherly nature: in these the home and the society are in intertwined agreement. The uplift of the home bestows the purified society.

20. The wise take great pains to protect both married life and celibacy. They do not permit unapproved conduct even a little.

21. The separated pair are fallen people. How can the knot be loosened unless the husband and the wife in disharmony become tainted souls?

22. They do not know their faults. They try to exercise authority. They do not mind the purpose of the conjoined life. Ignorance, instability and crossness of heart, they are not tired of exhibiting. Possessed of strength, rashness and offensiveness, the souls-consort live in jealousy.

23. They possess independent natures and impulsive spirits. They are the seekers of the means of bodily pleasures and are troubled by jealousy. They possess tender features. They are the victors in quarrel and friendship. They are firm both in morality and immorality. They are thirsty after the enjoyment of wealth. They are equal in power to that of a kingdom. Education lends them not affability. They follow accustomed ways, and are inconstant in their faith. Women are truthless.

24. She has belief in the scriptural word, the crowned queen of the home: she is zealous to follow in the established way, and seeks to serve the great souls.

25. They do not mind the teaching of the purity of the country, race and religion. They seek after the condemnable craving of the mind, and are bound by the ties that the home spreads around them.

26. Alert, bold, deep in heart, ready to faint, very cruel in inconvenience and the best soul in the agreeable mood.

27. She is meddlesome. She develops enmity if errors are pointed out. She is the soul that has borne well the sword of helplessness. She is little pleased with things

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already acquired. When maintained, the wife shows extremes of anger and affection, tyranny and friendship, happiness and sorrow. These sayings are eternally true.

28. All beings are born of energy. And women are forms of energy; and in worthy union in the righteous way they become a blessing.

29. The bride and the bridegroom are fit to marry when they know their mutual defects as they become fallen in their inability to bear their mutual weaknesses.

30. The harmonious course of consortship is the cause of the ripening of the souls. How can the passionate soul attain it? By estrangement even the pure soul becomes fallen.

31. With minds mutually surrendered, if they keep before their mental vision restraint over the six passions and reverence for the six virtues, they secure the ways of agreement.

32. Appreciating each other in the belief that they are perfect, then going through the noisy ceremonies of marriage, and living in hate, disappointment, regrets and sighs, they separate in the stupidity of mind.

33. In co-education, play and song and in sweet childish acts the agreement acquired, being pure, strengthens the pair.

34. The virtuous and patient husband, when the dear wife turns cross, does not divorce her, but shows carefulness saying, this is a glass ladle.

35. If the husband is devoted to the wife, she leaves inconstancy; if the wife is a tasteful soul, she is never deserted by the husband.

36. To live unmindful of love, righteousness, and social fame, believe, is the life of an ass. And do you not notice the ways of this animal?!

37. The difference in ideals being unbridgeable, the surrender of the complete self becomes the best vow for the wife, if she knows that this is the order of creation.

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38. If the wife attains perfection of a noble ideal, it is fit that the husband follows and helps her, as the song follows the keynote.

39. If persons that belong to the same stock by education and vocation are paired together, they live in agreement of ideas, their aspirations providing a common outlook towards the realisation.

40. The vow of consortship shines, if the pair is able to develop it in the righteous way. If others desire to marry, it is for sexual enjoyment.

41. Bearing thrice with patience the settlement by the head of the society, and taking his permission, if persons are deserted to go into the fallen state, the wise shall not henceforward want them.

42. Desiring to observe the vow of consortship in union with you, I take hold of your hand. Since you, too, agree to it knowing the way, never will I leave your hand.

43. Desiring to observe the vow of truth in union with you, I take hold of your hand. Since you, too, agree to it knowing the way, never will I leave your hand.

44. Desiring to bear happiness and suffering in union with you, I take hold of your hand. Since you too agree to it, knowing the way, never will I leave your hand.

45. Desiring to do loving service to society in union with you, I take hold of your hand. Since you too agree to it knowing the way, never will I leave your hand.

46. As you enlure to take the highest of vows out of deep love for me, with the efforts of the heart devoid of secrecy, I offer a mind cleansed of passions.

47. Not out of passion for you, but as a companion in the sacrifice that leads to salvation, desiring to offer friendship, I bestow the blessed symbol of marriage.

48. Between us the soul is the witness: though the testimony of the society is secondary, yet it shines as the witnesser of our ritual in furtherance of our mutual lawful conduct.

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49. Like you all are the creatures of God. What good is that religion which does not save them when they are bought by the wicked? Why is the woman kept under watch, saying "Do not go out"?

50. Should you say that either the men or the women attracted by their looks, yield, why religions then?

51. If among men and women there are evil ones, that they should be married is ever the doctrine.

52. Though educated in arts and industry, and exceeding twenty years of age, if one does not exhibit a trust worthy character, marriage is prohibited.

53. When you demand a dowry, that determines the cheap price of yourself. Why wasteful words, O animal.

54. Unwilling to bear the burden of the protection of the girl, it is not good to marry her. The rulers are the protectors of the girl.

55. Marriage among the wise of any race is once. The second may be desired if the mind craves for it.

56. There is no objection. Opposition should not be made. In whatever way any one desires marriage, help should be offered.

57. Widowhood is the best for women, giving attention to service in teaching and uplifting the society should they desire to live.

58. The girl is married at the age of eight, saying that she would grow a devoted wife. This is condemnable in some cases.

59. The talk of the advisability of post puberty marriage causing anxiety to society, is condemnable in some cases.

60. To cultivate friendship, to know the thoughts, and to take hold of the hand - that this union should have an end is sinful.

61. If the youth dies at twenty eight, the hand of the widow that has not begotten may be desired by any one.

62. The widow at twenty three, if she did not beget, is certainly a fit youth for any one to desire her hand.

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63. Twenty three to the boy and five less to the girl are fit ages for union. If under this age, it goes against harmony.

64. When the five year limit is exceeded, to desire a second marriage is blameworthy in the women among the class of the Gurus.

65. Should the fears of widowhood be felt, it is lawful to marry. Righteousness becomes endangered by emulating conduct outside one's ability.

66. The widower may take a sorrowing unhusbanded woman. He shall not marry a virgin. A woman left by the husband may be taken.

67. Among the unprotected women, a man may become the protector of one. Society becomes protected. A widower of the husband's distant cousins is preferable.

68. Unable to find a husband the women that take to frail and passionate conduct are embodiments of the effects of an evil society.

69. When widowed a woman becomes the ward of the head of the society. That wearer of the law decides the future conduct after the righteous way.

70. Understanding the knowledge of the blessings of heaven and earth, acquiring the restraint of the senses, and possessed of the knowledge of Om, if one marries at thirty and is full of virtues, that man becomes a Brahmin.

71. Like the goddess of learning to Brahma freed from the passion of attraction, discharging with humility the duties of the home, and dispelling the darkness of the society by the brilliance of the soul, be it guessed that the Brahmin woman marries at twenty five.

72. Unworthy rules of conduct having been laid down owing to want of knowledge of the mind, the best paths are lost.

73. How is the husband a divinity? Is he not a bedmate? The God is the saviour of both among rational beings.

74. Thus the semblance of a doctrine, an idea based on perversion developing, weak minds believed in frail con-

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duct as the custom of the country, and it spread as truth established among the undisciplined peoples.

75. The formless and unimaginable God being without the reach of worship, the religion of the ancients gave form that He may be well within thought.

76. When the triple purity is acquired, the God that manifests in the plane of knowledge deranges that plane when the purity is not acquired.

77. Being meditation on duality, when the six blessed virtues are tested, how can firmness be secured, while maintaining the difference between the self of the husband and the self worshipped ?

78. As the woman, unable to stand the test of God, falls from the vow, the dual worship is followed by the lovers of stray ways, while the principled adopt the form of the husband.

79. Not enduring duality of Lords of choice, while the women with the ideal vow realise the effort of their desired union, the lost souls, in the absence of the ideal and in their undesirable carnal efforts, acting like ants, die in ghee and curds.

CHAPTER - 6.

NON-VIOLENCE.

1. Habituated to flesh food, the polluted shows his established theism that killing is approved,

2. In the forest or home the cow is wealth. The infants, the sages and the sick live on her.

3. Being live wealth and a need of society, so being worthy of protection, it is vicious to kill her.

4. Habituated through ages to animal food, people do not leave it, being passionate.

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5. Should economic reason alone be the guiding principle, growing cruel, man turns into the evil one.

6. We are born with canine teeth in the mouth; wasteful words to tell us not to kill. They that say thus, not leaving stupidity, perish.

7. Country and times, cleanliness and wisdom are the basic considerations of the righteous minded people.

8. Without knowing what is God, they say that the art of killing lives is the way of going to heaven. God created the animal as He did you.

9. Those that are agreeable, in the state of mind void of the light of truth, to the sacrifice of animals, would when the truth shines in them, desire to fill the soul with love of creatures,

10. Teaching that non-violence is the supreme doctrine, yet we see the violence of the body and soul on the earth, since the six passions have assumed the direction of affairs of mankind.

11. The wind, the water, the fire, the earthquake, disease and the like cause destruction; insects and such like cause death; creatures are food one to another; the tree kind feels the sweetness of life; self-destructive are the ways of nature.

12. In the world which is an embodiment of violence none can practise conduct based on the virtue of non-violence, unable to know what is violence.

13. Though all life experiences pain, the kinds that cause death in the outskirts of the village and all inimical kinds in the home must be killed.

14. Do not kill the birds; they beautify the town. It is unworthy to kill them even for food whether on the hills or over the sea.

15. Leave the monkey in the forest and even the town dogs. When food is scarce, birds may be killed on the hills and seas.

16. The killing of an ideal is terrible. The killing of the ideal of a woman is more terrible still. And the violence

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caused by the widowhood imposed on the girl whose ideal is still undeveloped is the most terrible.

17. To refrain, having the means, from appeasing the hunger of the needy, to abstain, possessing the skill, from restoring to health, and to keep away, though able-bodied, from offering protection are the kinds of violence practised by fools.

18. The ideal is the man, and the same ideal is the God. So the ideal is unworthy of desertion, for the desertion of the ideal kills the self and God.

19. Hunt for diversion is forbidden violence, and for food reasonable, while egotistic behaviour in the native home of the animal is sinful.

CHAPTER - 7.

REVELATION.

1. Just as the smiles of the early youth of a woman are both expressive and secretive of the delicacies of her thoughts, so are the words of this Veda.

2. The words of the Swasthi Veda are both mysterious and expressive, just as the excitement of youthful women though hushed up by the compressed lips, escapes as smiles.

3. High intellects here and there, the teachers of all sciences, the moral governors, the peaceful souls and the broad-minded, bind the assembly of mischievous men with morality, discipline, literature and prayer, and in the sweet ocean of pleasing compositions and creative arts.

4. Great scholars, poets, the knowers of sweet notes, thought portrayers and the stealers of the deep mysteries of creation, the men inspired by the inner Lord, the enthusiasts of peace, truth and righteousness are the earthly

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forms of the Lord, the resting places of the wandering mind.

5. The Lord made it known to me that when books are collected together, truth gets strong. He showed me in my dream that mysterious book. He infused into me that I should write this thoughtfully. He showed a niche for this to fill. So gathering, and keeping this on top of them, the right should be learnt.

6. Born of the inspiration of God, this supreme teaching offers the knowledge of Sanatana, and does not endure even a little of the conduct of Moha and Krodha (passions).

7. "Salutation, O: love", and its return, "Salutation, O: righteousness". are the words of greeting, they being the root cause of the birth of peace.

8. This is the path of the renunciation of the fruit of action. It cannot endure hypocritical guises; it does not permit the sanyasin, the beggar, the mendicant friar, the uncontrolled officer, and paid service.

9. Hear this : ever prayerful, this truth has come to me. You will not find it elsewhere.

10. Among mankind there is none inferior, wherever you search the soul being radiant.

11. The creation is the temple of God. Wants are secured by the vision of the intellect. To cast an evil vision is condemnable.

12. With the steps of a stair case agrees the form of righteousness, as it is the ordainment that every sinner must be shown a better path.



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Chapter - 8.

GOD, MAN AND PRAYER.

1. There is but one God. The creation is a phase of His. The beings are a phase of His. Only God is in every thing.

2. The beyond becomes the present. The beyond is truth. The beyond becomes blessed, should the present be blessed.

3. Truth only shall be cherished, should truth and God, with endless devotion, be sought for truth.

4. God is the guide. God is the father. God is the son. God is the friend.

5. The Lord of the worlds became the form of sacrifice and by His power He changed Himself and bestowed the whole universe including the form such as man. The causal principle having thus taken the form of sacrifice to become a giver, the sun, the soul, the crops and the being are by destiny the embodiments of sacrifice engaged in common service. The self-centered conditions of social laws giving the swing to the cradle of action, you cannot find the transformation of the Lord of the form of sacrifice, though you are offering sacrifice.

6. This sacrifice performed in the wrong way, being deprived of virtue, has given sorrow. Deprived of selfishness, it bestows happiness and knowledge.

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7. As by wealth all men's needs are secured, so wealth alone is dear.

8. When the desire for wealth disappears and when the stains on the mind are erased, wealth returns.

9. The morals of men are the wealth. Other wealth quickly disappears on this earth.

10. The heart is their birthplace. That is a lake of love and kindred qualities.

11. Sons and fathers are always equals. Wanting in wisdom men do not think.

12. Brothers and fathers, son-in-law, good wives and mothers are equal, and grand-children by son and daughter.

13. Good wives are they that are devoted to their lords.

14. Oneself, the humble neighbours, the poverty-stricken, the wayfarers, the old, the children, the decrepit are equal.

15. Can a man see them with an equal eye ? Pride or niggardliness is shown.

16. Miserliness or want of gold develops the concomitants of inequality.

17. Leaving the community of men, there is no sacred way of religion to serve God.

18. When the despisers of the destitute bray like an ass, their prayers are wasted.

19. The love of life is the flower: self-renunciation is the way of worship; equity of conduct is the oblation to God; contentment is the welcome, and meditation is the water to wash His feet with. It is fit you keep your body clean.

20. See the fruits, the flowers and the maids, and the creator becomes great.

21. Seeing the sun why did the Aryans worship ? The grand beauty appealed to their heart.

22. Seeing the glory of the sun and feeling that God is its supporting cause, and not finding anything that is not of His, they praised the original source.

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23. Should the mind, without contemplating on His glorious deeds, say God, it is like the blind man seeing the moon.

24. Amidst an expansive and beautiful garden, while the jay and other tree dwellers are singing sweetly, in the surroundings filled with the beauty of flowers, lawns, water, animals, and the like, observant of the mind-broadening glories of God if you pray, can there be sorrow on the earth!

25. The Lord is one. Transient is every thing and the ego shines as a hybrid.

26. This consciousness which says I is the offspring begotten and brought up by and living in the lap of Primal Energy. By his abilities he controls the mother.

27. O Knowledge, O Embodiment of Harmony, who am I ? Whence am I come ? Whither do I go ? Why am I here ? The search after the doer and after the seed of elements how am I to conduct ? Do the various higher worlds exist ? Which is the seat of the mind ? How does it function ? What is its form ? How is knowledge acquired ? How is the mind possessed of passions ? How are the various human races come into being ? Why are their efforts and enjoyments varied ? How is the place of birth determined ? What is the law of achievement ? What is the cause of a windfall of fortune ? The pregnancy of women, the birth of deformed persons, insanity, the differences in the length of life, high and low characters, the various drugs and diseases, the natures from the sky to the earth, how are these to be accounted for ? Great wonders are these all. Governed by apparent and subjacent laws they manifest. You are the embodiment of the two sets of laws; and as owing to their inherent ignorance men are unable to see the causes, they curse their destiny, and have learnt to blame the Lord saying, It is God's will.

In the world brought about by the conjoint action of knowledge and energy, how can the beings be eternal ? The sun reflected in the water having his abode in the sky, what remains when the water is dried up I have learnt to guess.

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Man being thus much, in the blossomed state of the bouquen of knowledge absorbing the surrounding light and growing respectable in accomplishments, is annihilated on account of the very light absorbed, The light remaining the great and unlesened Lord, stands without a name and as passive witness viewing that the birth and extinction of life are the acts of the begetting mother. Hence, O Mother, when death approaches me, I refuse to take it in the darkness of ignorance, and I pray that you bless me with purity and knowledge and unite me with the Lord.

28. Man is endowed with discretion, but the desired result of effort is hidden. He has unobstructed mental horizon, but ignorance does not leave him. He gambols not knowing it is the cloud cast by the hidden doer; but the wind the bile and the phlegm fill and these bodies are destroyed. If by controlling the various forms of natural energy, living in comfort is made possible, death lurks there alone. If it is thought that causes flow into actions, the scales incline towards ignorance. The knowledge of sciences is little. Education still less. The philosophers hide their humiliation in the foundations laid open from books, and in such self-satisfaction believe themselves purified. How is liberation from ignorance secured ? The races blown by the wind of disagreement and far removed from purity and truth have multiplied and filled the earth. I pray you to open the door and to give me a bath in the refulgence of knowledge. I seek the knowledge of the life current in the ocean of well washed love of the opened heart.

Pedants who, lacking in substance, betake to fallacious logic, the self-deceitful, desiring to increase the proportions of their communities resemble the cunning traders. Seeking the welfare of the life-universal, my soul is troubled by the furious and foaming billows of the agitated sea of anxious and independent thought born of the nature opposed to such conduct.

29. When knowledge united with energy, the sky, the earth and the beings beautifully came into existence. When

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that knowledge recedes from energy the forms come to naught. Men are not respectable without the acquisition of knowledge and energy. Make me worthy, O well praised Mother. I bow to you, I bow to you, thus I bow to you otherwise unable to praise you. You are the well worshipped Mother. I am the form of the union which you and the Lord, Truth and Knowledge, have assumed. When birth and childhood drowned me in the inevitable darkness, truths have been forgotten. If you unite me with knowledge, energy and truth, becoming lord, I shall worthily shine in the form which was before descent.

30. O Potter woman, the wonderful, endless and spherical womb of yours is the sky. The elemental globes are the embryonic balls filled with energy. The manifested and supported seeds of mind are born out of them. When the play of truth and knowledge like the solar light made volitional the illusive seed, which is like a dusty mirror, an image and radiance, which are false, came into existence. And as from a prism, qualities have manifested; and like the rain-bow in the clouds became complete in form. And in its influence over another being is like the moon that attracts the ocean. And as matter affected by heat, so growth and dissolution take place. How can I adequately praise that form of truth and knowledge !

O woman, you being the tip of the seed, the two halves of it, truth and knowledge, have become jointed. Covering yourself with ignorance, the perishable chaff, you have established development from within. Men and trees are your own actions. Everything is a pleasant sport to you. As ignorance placed all life on a level, truth and knowledge became liberated in those who peregrinate in the bliss of the desire to know Para-Brahman. And the Lord became choicely adorned. This body, I declare, is a great city and a worthy present conferring pleasure and pain. Receiving necessities and discarding avarice, leaving off echoing to social friction and possessed of the glorious model for the conduct of life, having been bestowed a concentrated mind

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by the knowledge of the epic-like universe, and praising you I beseech for the gift of the third eye.

31. A look around teaches dualism. The vision into the inner mystery revealed non-dualism (Adwaitism). The upward vision taught Visista-Adwaitism. A downcast look declared that it is the order of God. The short-sighted have said, "Only this much" (what is experienced). Religions having thus described the knowledge of the creation, when those who do not contemplate on the difference of vision establish the nature of the seed, people being troubled in mind, one takes to another's saying. "alas, this is vice." How do you order me, O Mother, to put an end to futile arguments.

32. Develop the perfect vision, and when the moving universe is seen within, the ignorance that is there melts away, and man shines as a perfect being.

33. Pardon me, O Mother, this incarnation has the senses for soul. Dragged by them the mind wanders, and stricken with *Thamas*, it keeps in front the success of its zeal. Not minding worthiness or otherwise and establishing decisions in favour of self, it believes in *Moha* for truth. Necessity establishing fallacious reasoning in mighty zeal, and in the state of approved difference religion, country, race and might changed the vision of mankind. Truth, and love born of toleration have left equity. All the range of knowledge became confounded in self-delusion; salvation, the state of the other side of life, not being within the scope of intellectual perception, fools have thought that verbiage is the goal. Thus truth ended, and class-consciousness, economic in its foundations, having provided the model of life, the true ways of living have been forgotten. The tribulation of a fellow being is not redressed by the physician, being poor himself; by the wealthy, being miserly; by the highly placed, as beneath their attention: by the good, unable to cast off fear of their own future. In the creation, when self-interest is cared for mind becomes thus; how is other interest achieved? It has become the duty for all to

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dig in fond delusion the mine of society for gold. One becomes a great man if he acquires much, and a benefactor if he parts with a little of it. In the unholy social conflict mind has become inhuman.

O Mangala, desiring to purify it, you have troubled my soul by acutely churning it. Thinking of the task set me, and seeing the heaviness of the burden, I pray to you that if you walk in front of me, I shall follow behind you.

34. Is He a Hindu, a Muslim, a Christian or a Buddhist, the God ?

35. Various flowers, various lives and various soils God destined.

36. Caste, country, languages and customs, think of these as illusion, O Bigot, when you see what exists.

37. Like the bubble in the water all are born in the primeval energy and die in it. This is the basic truth. How can it be otherwise ?

38. Look at the rolling waves that fill the stream, and infer the truth in the creation.

39. The Vedas expounded the existence of the four castes. But how do you find countless castes ?

40. In the order from what limb was the fifth caste born ? Let there be no illusion.

41. In what way are the foreigners born ? Are not the Rakshasas of good descent ?

42. Know the truth. In the natural growth of society the castes are born of might and stand by tenacity.

43. By qualities and actions distinction may be sought. Birth alone is little ornament.

44. If a man is clean in body and mind, allow him to share in worship, and cease to think of differences.

45. How to pray to God ? How to know Him ? what way is true ? Thus the devotees are engrossed.

46. Is He the judge of the transgressors ? Or the kind heart that sympathises with them ? Has He form ? Does He save one from troubles ? Is He approachable by loving

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service ? Does He send or bring the message of truth ? These shall be made known to you.

47. He is of the form which cannot be described as that He is or is not—hidden and unreachable by the deepest concentration, being out of the focus of the mind

48. A look at the world inspires that the husband is true, the orbs of the heavens, the sun and the moon unifying in their basic laws.

49. The order of the season and the crop, agreeable and full of reason and yielding to desires, the forms of the bodies called the male and the female, meditation, on such undivergent relation of the off-spring of Primal Knowledge inspires the truth of the gospel.

50. How is God ? Is He a good principle ? Is He lustre or is He life ? Is it possible to describe Him thus !

51. Though you seek Him for many years by all the paths, He cannot be found. The path is one. He is sought by surrender.

52. Examination reveals that the universe is supported by one. When you surrender, keep this form at heart.

53. Why do you get angry at the idol ? Void of restraint are you not an idol ?

54. While the thoughts of the ignorant stand firmly, the scholarly keep to idol-worship in a subtle way.

55. Crores without idols, lisping wily words, have doomed themselves.

56. Thinking that you have discarded idol-worship, do you always dwell on evil thoughts ?

57. Can the formless be known even a little ? Only the weariness of mind is seen. Fruitless is the search in the world.

58. Give up doubts whether He is personal or formless, or that to keep a form is ignorance. He sees both ways with equanimity.

59. When the elevated soul takes for guidance the way that appeals most to the mind, it becomes worthy in the sight of God. Vain glorious acts destroy the being.

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60. No appointed time exists for meditating on God ;
but it is wrong if the dull minded do not keep to time.

THE PRAYER.

Aum Thath Sath

1. O Thou that art Love, I prostrate to Thee,
O Thou that art Truth, I prostrate to Thee,
O Thou that art Knowledge, I prostrate to Thee,
O Thou that art Dharma, I prostrate to Thee.
2. Grant me restraint, O Lord, as the mind drawn by
passions leaves the right path.
3. In trying to satisfy hunger, passions quickly take
possession of the mind.
4. The body, the life and mind have come to exist on
the earth being sent by Thee.
5. I pray Thee to let me know Thy behest, that this
body may earn by the right path.
6. I cherish not to defeat; I cherish not to tyrannize;
I cherish not to govern: I serve if it is life.
7. I see Thee in all things. I protect all for Thee.
Take the body, were I to swerve from truth.
8. Strength and wealth and the intellect I possess
teach me in my heart to offer for the welfare of others.
9. Country, religion and race are bonds. These shall
I destroy for Thee, O Lord.
10. O Thou that art Love, I prostrate to Thee,
O Thou that art Truth, I prostrate to Thee,
O Thou that art Knowledge, I prostrate to Thee,
O Thou that art Dharma, I prostrate to Thee.
11. When the boy is aged seven years:—
 1. O Thou that art Love, etc.
12. When the boy has entered on the twelfth year:—
 - 1;4;5 (I pray Thee to let me know Thy behest



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that standing on the righteous path I may worship Thee); 10.

13. When the age of studentship is past:—

1; 4; 5; 6; 7; 8; 9; 10.

14. When married:— 1; 2; 4; 5; 6; 7; 8; 9; 10.

15. When disease and old age trouble the man.—

1: 2 (Pardon me, O Lord, as the mind drawn by pleasures has left the right path). 4; 5; 6; 7 (I see Thee in all things; I protect all for Thee; I pray Thee, O Father, to take care of the body). 8; 10.

16. If accustomed to evil ways:— 1; 2; 3; 4; 5; 6; 7; 8; 9; 10.

17. When faced towards death:—

1; 2 (Pardon me, O Lord, if the mind, drawn by pleasures, had at any time left the right path), 4; 5 (I pray Thee to let me know Thy behest that, standing on the righteous path, I may worship Thee). 7 (I see Thee in all things. I offer all unto Thee. Take the body that I may with pleasure join Thee). 8; 10.

18. The prayer of the society:—

1; 2; 4; 5 (I pray Thee to let me know Thy behest that standing on Dharma my intellect may soar high). 6; 7; 8; 9; 10.

Apn Tath Santih

61. The undivided social life, the Lord, to Narasimham, the sun among the blessed souls, revealed on the earth.

62. No anxiety exists for earning food. True devotion, true love, a well-borne desire for manifest truth, and employment as controlled by the organized society become lawful conduct.

63. Fear for the future does not exist. Stealing and accumulation of wealth for the self are prohibited. Learning to stand thus, you can seek salvation.

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64. The immediately liberated social life proclaims that the earth is heaven, that the men are gods and that evils arise out of the indifference of society.

65. The Formless Seed, acquiring quality and form, having multiplied itself, enveloped in form the beings witness the play enacted as the Formless.

66. When the undifferentiated relationship is recognized, the Lord will be worshipped by you in the blessed efforts—thus thinking embrace one another and depart as the sun has risen.

67. Addressed thus by the Guru, rendering the flower-offering and blessing one another, all may go on their avocations.

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Aum Thath Sath

Chapter 9.

THE DELUDED WORLD.

1. For food people cry out in vain illusion, hungering after the food of others.

2. Avaricious of others' food and wealth, tyrannical ways are trodden.

3. The yearning after wealth is the root cause of a hollow society serving the admittedly notorious unrighteousness,

4. All that is mundane is limited in extent; the mind has an unbounded ambition; the future creates fear: population is ever on the increase.

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5. When such chaotic minds, developing empty logic, tried, as trees that they may grow kill minor trees, to overcome the weak, truth left, religions grew corrupted; peace leaving, wars raged.

6. Strange, to engage in state-craft night and day is only for the destruction of the enemy as friendship bestows equality.

7. Forget to distinguish between race and race. Differences exist in the home, in the village, in one's own country and even in one's own religion.

8. May it not disappear to-morrow what is gathered to-day! The toil of gathering and the jealous protection, the loss when dispossessed — see whether these are good, or the little without jealousy.

9. Propagators of odd selfishness, engaged in acquiring food saturated with untruth, filled the earth with enemies by spreading wily actions.

10. The knowers of state-craft that is filled with disagreement, becoming the immoral seekers of wealth, developed dissension.

11. Prohibited are the economic wars. Prohibited are the acquired territories. Prohibited are the tactical pacts and actions leading to the holding of arms.

12. Why maintain warships, why standing armies, why artificial boundaries, why inveterate enmity?

13. When the wicked develop enmity, the races die of hard warfare.

14. On the earth the races come as when released, and in a moment disappear. No trace is left. If conceited, they die while coming. When they desire the earth, the races perish. The earth is permanent. The races become extinct. Mad men do not leave ambitions. Demons rule the seas. Do they leave lands. Morality is gone. Destroying morals in a moment and scheming the fall of cities, the wicked do not hesitate to win. When strangers enter the gates of their territory, they bolt the doors saying, Walk out, walk out, Will enmity ever subside on the earth?

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15. Don't grieve that you will be short of dwelling room, if your country is filled by foreigners. The cities perish, and the earth too.

16. Who is the governor? The administrators, the community of kings and the groups of subjects are the heroes of evil qualities. Driving away a moral law every time, should they rule like serpents in mighty sport, will not the cultivators and the poor, lacking food and clothing, die of want?

17. They say that religious doctrines are one lot and that Government is another. Chaotic morality standing divergence exists on the earth.

18. Religions and temporal governments have developed sorrows. Truths have disappeared. The darkness that leads to death has developed the passion. Devoid of forgiveness, the world is ruled by the Lord of commerce. In the name of patriotism the zealous of the untrue ways have achieved their ends.

19. To the piteous life that is like a Catamaran caught in the troubled sea, how can I say that true peace is the straight way!

20. If the wicked, growing selfish, subjugate by the control of the unfailing powers of nature, the heroes do not endure the conduct fit for the humiliated. They overcome the enemy leaving hunger and sleep, comforts of the home and the safety of life and property.

21. Self-respect, self-knowledge, self-control, fearlessness, truth, steadiness, obedience to the society, self-determination, the nature of the establisher of self-rule, celibacy, the strength of penance, the worship of God, a friendly mind toward all creatures, the pacification of the humiliation of friends and enemies give the protection of the race on the earth.

22. When the economically independent, the capable, develop disagreement, and for the profit of the self enslave the weak, the wasted creature, like an old man, thinks of comfort, and in the face of death becomes a beg-

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gar drawn by the pleasure of eating a blade of grass; when the head is off, shakes the body and though dead, desires a cloth.

23. When Duryodhana guarded by might what he earned by unrighteous ways, the way of self-protection the Protector, the Lord, showed.

24. To show by the righteous path the liberation of those oppressed by unrighteousness the Lord gave the Gita. How can the intelligent man, reading it, still feel humiliated ?

25. When the evil minded deprive the righteous of their freedom, the killers of the soul, the dog-minded, cannot imagine what should be done.

26. The intellectuals, being doubtful of the course of action and being soft minded, cannot learn to achieve freedom from bondage.

27. The chains he loves: a friend he becomes desiring food; his own kind he ensnares in the guise of a friend, a mine of intelligence though the mighty elephant be.

28. Humiliation swallows heroism, and in passionate conduct are born the unwise moralization and bad logic. Humiliation kills self-respect.

29. No hero allows dejection to approach him; heroism brings truth and righteousness; and cowardice is death.

30. All that is manifested being energy and quality, knowing these by skill man becomes freed on earth.

31. Being amoral actors, the result determined by their skilled users they give both on the earth and on the spiritual plane.

32. It becomes a bad use, growing proud, if you desire to do evil to people out of selfishness.

33. Independence ends with the research into the knowledge of the differences of things that contribute towards earthly and heavenly welfare. The tigerlike nature of deadly night reveals its birth.

34. The doctrines of independence and happiness the worshippers of the intellect in their desire for self-

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aggrandisement implant in the agitating grievances developed in the cowards. Is it theism ?

35. Considering their mutual good the stars and planets have their orbits of motion determined. Observe this.

36. The crops are faced towards season and climate. The animals depend on crops. Where then is your independence ?

37. Immersing the mind in superfluous activities, they have wetted the earth with grief.

38. Like the spinning top, the parts of the society are held together by its speedy motion. When woes pursue from behind, the blessing of the location of the eyes in front of the head is thought of by men in the world.

39. Religion or canon, moral or truth, persistence or justice, when it profits the self, becomes the truth or canon, or moral or justice. Only this much has become the morality of the beings on the earth.

40. By counter actions and untruths, by questions and counter questions the leaders and their disciples herald their victory in battles, in trade, in pure acts of fame, and in religious teachings. Do great minds approve of these ?

41. If the country and the home are shut even a little, lacking in hospitality peace disappears.

42. In the name of the safety of the country the armies and the treasuries are wasted, the impurely jealous, the men that have for their guidance the pretence of law becoming the protectors of the society.

43. May you not build houses, plough lands, beat down the hills and dam the waters!

44. On the difference between "Yours and mine" stand justice and goodness and even the morals of State.

45. The cure is only one. Leave off fear and avarice; O seeker of peace, change the passion beaten inner nature.

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CHAPTER - 10.

THE SOUL AND THE SOULS.

Om Thatb Sath

1. Is the being self-born, or a practical illusion, an idea, or does it manifest being created?
2. Or is it born of action ? If you think it is a mystery, see the Sun and the laws become plain.
3. That it is a hot light, or that it is a divine being fit for prayer said this man and that.
4. Only Brahman exists. Energy exists in it. That is earthly, and heavenly, the matter and the spirit in action evolving into body and life.
5. The upper surface is described, the inner nature of the thing being exhibited on the outside.
6. Be it illusion or a regular order; the body and the world do not deviate from laws, being the homes of energy.
7. The ideal becomes the man and the divinity; and its individual ripe manifestation is a blessing.
8. Men of frustrated ideals and men with no ideals are the pigeons in the meshes of life.
9. The extension of the thought is the life and the creation. The whole is a web of thought. Who cuts through the thought is Brahman.
10. The vibration of thought is the energy of change. Vibration is inherent in thought. Thought is existence and non-existence.
11. The example is deep sleep. Motion and rest are undying qualities of creation as attraction and repulsion.

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12. Thought-born are the qualities. Natures shine in the mind and matter, pressed into groups.

13. There is not anywhere substance exhibited out of non-quality; nor in the introspective vision of thought. And the Lord is an inconceivable substance.

14. The god formed by thought shines to anyone as the best protector on earth.

15. None attains the Brahman beyond the thought, whatever way trodden, as in the creation thought is life.

16. The mind dwelling in the infant, the bud of thought, blossoming by development in the thought-filled environment, exhibits qualities by actions, as beings are embodiments of thought.

17. Do you not see what difference exists between HIM who is unaffected and him who is life? The perfect exists in the imperfect intellect, the consciousness growing limited in the full ocean of ignorance.

18. In the atmosphere the electrical energy, by the motion charging the clouds, quickly manifests in the form of a streak of lightning.

19. Know that you are the soul formed by the thought of Brahman. The thought of Brahman, becoming man, seeks in the thought of Brahman.

20. The skill of the energy of thought, when seen in the inner consciousness, enveloped in joy one becomes the lover of research after thought.

21. All truths, when what is shrouded in darkness is seen, dissolve. To see is not to speak wasteful words, nor easy.

22. What exists is light; in it darkness; in it the play of creation; and in this the dissolution in firm order.

23. The One is the Brahman. The first and the second are the Omnipresent (Vishnu); One to three form the creative energy (Brahma); and one to four the modifying energy (Rudra).

24. You, the being, are the fluid of the thought current; following the current of thought death repeats itself. Water is the analogy.

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25. To drift along the rapid current of thought is the wrongful state of perverted intellect.

26. As the water animals do for their breath, the intellects that are out of the current that truth might shine are not confused.

27. The bottom layers of the mire, getting thickened, do not mix up with the water above. Thus growing in quantity and hence forgotten, experience does not come up in the mind. The forgetfulness of past life is thus.

28. Waters indeed show the properties of the soil on which they flowed. The behaviours of the lives past become strong tendencies.

29. As drugs kill the worms, so when the bad tendencies of the mind are destroyed by regular instruction, it becomes freed from stains.

30. As water becomes sweet scented dew, so the pure soul becomes a great soul, heated by devotion and absorbing the scent of the flower, the happiness of mankind.

31. When the current of water drags a man, he catches hold of a straw unwilling to leave the body. Why will he leave the soul when he is possessed of knowledge?

32. If the seer closes his eyes, the things seen by him are not lost. If fools do not like it, does plain truth end itself? The lost intellects are suicides.

33. Without right comprehension the knowledge of the creation of life having been taught, man has become accustomed to the half-truth.

34. The Lord is indivisible. Energy is void of understanding. Quality requires a base. What else can be the self but the Omnipresent Lord?

35. The individual soul being non-existent, the consciousness manifesting as the individual is animation possessing outer and subconscious activity in the universe.

36. The inanimate has quality for soul. The animate has cognition for soul. The end of the animate and the inanimate is the Lord.

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37. The All-Conscious is the Lord. The manifestations acted upon are two-fold in energy, viz., the Cognizer and matter in the world.

38. The energy, the conscious and the quality in union create the phase of animation, even the dust, even the tree and man.

39. The elements are inert; the seeds dull; in the animals active, and in the sinning balanced shines the knowledge; on the earth in the completely formed being, in the man's intellect the Perfect, the Lord, has become the perfected intellect.

40. Thoughtful and covered by the womb of creation, the self, the seeker of the knowledge hidden by his birth, is a diminutive of the Lord of all knowledge.

41. He who is of the form of freedom and of the form of righteousness, who is free only to desire freedom from bondage, and who is troubled by the covering of ignorance, the wide and variegated world, the possession for the enjoyment of life, in His knowledge the Lord having given, is born the Self, the ray of the Hero.

42. What is the goal of the self, if you ask, it is lordship, if saying 'The Lord am I' you seek union with the Lord of your meditation.

43. Many ships on many ways and on many seas the one earthly atmosphere drives. Beings have many ways, but the souls are one.

44. The soul of the being is the plain activity called the knowledge-soul, the inner basis of the intellect of life.

45. The soul-force is the strength of God; the soul-force is the fruit of action. When the soul-force is developed, the goal of man becomes the diminutive of the Lord.

46. The soul is the good; the soul is the omnipresent; the soul is the destiny; the soul is the energy.

47. The soul is the beyond; the soul is the present; knowing the soul the sinner obtains salvation.

48. The soul is the super-perfect; the soul is the wealthy; the soul is one's kingdom. The soul gives peace.

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49. The soul is the architect; the soul is the society; reaching the soul if you surrender all to it, good follows.

50. Time and place are not the stand. The soul is the stand. He is supreme.

51. Who is within the body? Many have described it in three ways. They should not be laughed at. Great men they are that gave the comments and the gospels.

52. Seeing the seed vainly you ask what is this animal. If you forget the old learning, you can learn the form of this animal.

53. If you know that the three things you are made of are the machine, the truth and the illusion, you may know the body.

54. Seeing the lustre of gold and the soul of birth, and freed from ignorance you will know that death does not exist.

55. The doer being one in all beings, the conscious are not different. The difference is in the strength of intellect exhibited.

56. Introspection, the vision into the future, the development of thought and speech. and the conception of the abstract gave human quality to the intellect.

57. Neither is the soul existent, nor non-existent, nor does it perish. Born and yet non-born, having and not having the beginning and end, it is saturated with darkness.

58. As a light from a light the child is born of the father; like the arrow shot from a bow, its time and speed are limited.

59. Like a microscope to the eye the intellect is born to the life. As the seed becomes the tree and the flower, thus it grows by development.

60. The body and the skin are an analogy. In earthly conduct the intellect becoming the form of the soul conducts seeking worthiness.

61. The brilliance of the Conscious, worthy of being called the beautiful one, is the product of the Primal

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Knowledge that possesses the three bodies. Thus it is an evolution, and is like the fruit bearing flower.

62. The energy of Brahman is the knowledge, and drowned in the creation of nominal and formal differences, becomes the Ego and bedarkened says "I".

63. The electrical energy exhibiting as the lightning shows the way of brilliance of Primal Knowledge. The knowers of the Conscious see in themselves the lustrous knowledge-soul-

64. The experience is the queen. The ten *Indriyas* acquire the experience for the Conscious. Thus having possessed experience, the experience becomes the intellect like the moss on the water; the intellect covers the conscious as the ashes do the burning coal.

65. The Conscious, in its birth is twofold as the outward and the inward. Find its inner activity in sleep and the outer activity in the experience of the wakeful state.

66. The inner Conscious is the life in the animate group, including the tree, and becomes praiseworthy when it realizes the universal Conscious.

67. Among the mountain ranges if the highest pinnacle of the Kylas range is the Lord, the peaks of the rest of the mountains on the earth are agreeably the beings.

68. By withdrawing the consciousness into the sub-conscious and then by losing oneself in the infinite, entry into Brahman is achieved.

69. Crying out O Lord, should you be searching here and there, the Lord is far off, being radiant in yourself.

70. If you desire to know the truth, know that you are eternal, and look within in peace. It stands before you.

71. The peaks of mountain ranges, the tongues of flame sent out by the bowels of the earth becoming fit to teach, show to you the secret of your birth in nature.

72. Exceedingly beautiful is the creation. So is life. The soul deeply hidden in darkness by blinds the sinner cannot contemplate upon out of ignorance and illusion.

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73. If you cross the mind there is no man. This mind standing across made the man.

74. The soul, the time and the Lord are called the truth. The knower of these is considered a Brahmin whoever be the knower.

75. In the righteous mind righteousness is born, and by intuition the secret knowledge is revealed when the intellect is clarified.

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Aum Thath Sath

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CHAPTER 11

BUDDHI YOGA.

1. By researching into Primal Knowledge, the Conscious achieves, change being determined upwards and downwards.

2. To evolve being the nature of the Conscious, and the elements exhibiting determined properties, man obtained kingdom.

3. The Lord, the energy, and the quality are the eternal trinity. The differing qualities give in the universe perishable forms.

4. The quality is one as also the energy. The interplay of quality and energy manifesting in the form of atoms and multiplying becomes varied.

5. The permanance of the quality of the substance gives it the capacity of combination. Thus harmony binding the way of creation, the ego obtained independence. The all-soul becomes the ego. In the all-soul the beginning and the end of action of energy do hang about.

6. Life is bound down by the quality of experience. When the wise man gets stuck in it, he prays to cross the ocean of desires called the Vaitarani, and becomes enlightened.

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7. When the being surrenders his desires and efforts to the will of God, growing *satwic*, he cuts off the sinful acquisitions of the shadowy double engendered by untruth.

8. The things necessary for the protection of the body and for the enlightenment of the mind are fit to be received. Offer the groups of desires as oblation to the fire of devotion that teaches the knowledge of Brahman.

9. Learning, rituals, and charms cannot overcome Cupid. The refulgence of the vow of celibacy extinguishes it, when you learn to witness the inner light.

10. In well-burnt desires rising above quality, you may see the supporter of the universe, if you seek HIM as your Guru and kneel to HIM.

11. Even great minds doubt the existence of the Lord. The message—How you, the Conscious, are the basis to the inner forces, thus is the Lord to the whole.

12. The Trimurties are the extenders of *satvam*, *rajas*, and *tamas*, and are the individual manifestations of Brahman. They are three forms of action and seers without a difference.

13. Identifying them with Brahman, if you worship, the union with the Lord is achieved. But barren knowledge that differentiates the three forms, just as enemies do, does not lead to salvation.

14. Since the three qualities are born along with Brahman, they are eternal. Possessing quality, He is perfect, as by exhibiting it in a lesser degree, He became the Ego.

15. The life with native qualities is an Incarnation; those in whom the *satwic* quality predominates are the preachers, and the animations suffering under the varying influences of qualities are the beings.

16. Why tell stories when beings become manifest in accordance with laws? Why a protector when righteousness gives courage? Why a Lord when the soul exists?

17. The perfect nature having shown itself even in a distributed state, duality is achieved, and the beings achieved both perfection and individuality.

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18. The beings composed of mixed elements show mixed qualities. Those of the nature of *Akasa* exhibit intellect; those of the nature of *Vayu* are followers; those of the nature of *Water* are deep in heart; and others are dull.

19. If those of the nature of fire are born, in them is seen spirituality, just as a spark of fire, developing, becomes a flame, their intellects shining thus.

20. Know that the light of Primal Knowledge alone becoming the saviour of the world, manifests in the world at different times and places.

21. Men have minds wrapped in coverings that are either subtle or coarse, and bodies exhibited by Primal Knowledge. They are devoid of independent knowledge.

22. Peeping out of the current of thought The Buddha and Jesus shone having made research into thought. The way of Mahmad was into the *rajas* of *satwam*. The Three were soulwards.

23. Among the three Pandits the Guru of Mandana, having seen the inner light, found the rest as illusion.

24. At the time of re-absorption all the transient beings stand in the Imperishable. This ancient saying, the Buddha repeated as the great salvation of the society. This having grown corrupt, and a judgment day, an astonishing interpolation, having been added by the seekers of heaven, religions have stood divergent.

25. No penance leads you to a goal that is far from truth. That rest of the elements, being the end of manifestation, is exhaustion.

26. Beings whose minds are of the form of action tend to go by the upset state dragged by the current, though it ruins the soul.

27. Should their thoughts, vision and conduct secure a concentrated firmness in the harmonious way, that state shines as liberation.

28. To serve the Lord of sport who lives in all beings, your prayers like words that cannot appease hunger are wasteful.

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29. Devotion to God, love and truth are one in their natures. The individual soul is of the same form. Thus liberation, happiness and troubles unite.

30. Sweetly triple stringed is the soul, of love, of truth and of righteousness. And as the strings of a musical instrument do, it emits sweet notes when sounded by the triple purity.

31. The dream is variously caused. That born of prayer and that aroused by desire—these two are the guides to the wise folk.

32. That aroused by desire shows the stain on the inner self and the unfulfilled wish. The second is the test sent by God, and it teaches the truth.

33. In the cold night the waters let out the fog owing to the sun's heat previously absorbed. To let out what is taken in by the ear and the eye is the dream.

34. Learn by examining the dream what character you bear. God teaches you the truth if you follow the path taught.

35. By the examination of the daily behaviour, by the offering of an open mind, and by the seeking of the happiness of fellow beings may the path trodden progress.

36. When the soul force enters the intellect, it mixes with the tendencies. What is earned by the senses also arrives there. The resultant flows out as conduct.

37. Hence, when by the acquisition of a purified intellect you are freed from the born tendencies and the six passions born of circumstantial ignorance, you will realize the fructification of the efforts of life.

38. What made you a man, its nature is progress. So it will enable the man at the end of birth to attain the form of the Lord.

39. Evolution is the highest cause of development. Is it not laughable to say that trees grow without roots?

40. By the energy of the All-Conscious everything is born without reason, inherent and unalloyed in the behaviour.

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41. In the sky among the clouds are born drops, thunder and lightning. Thus in Brahman in His energy is born everything in the regular order of change.

42. In the sun's light the heat, O wise men, in Brahman the energy of action called Brahma bear an earthly comparison.

43. The ray to the light, the evolution to energy, know, are the inherent ways in creation

44. In the cause, if you seek, the effect is found. The effect, if you seek, again becoming a cause, the cause of the cause and effect, and the effect of non-action are multiplied. From action reaction is also born.

45. Darkness, cold, vacuity, space, illusion are examples of effects of non-action.

46. Death wisdom, the soul, the echo, the south pole of the magnet, thirst and mirage are examples of reaction.

47. Environment shapes the form and experience guides the way of Primal Knowledge.

48. Thus in energy two states having flowed, became manifest the life and the body.

49. Human birth teaching truth bestows Brahminhood; further shows the way to exist.

50. The trees and the beings, the birds and the worms are born by union. Know freedom then.

51. The freedom of the society is one. The freedom outside the society is one. The freedom in the midst of the society is one. And society is one on the earth.

52. As night and day are always new, so in the current of thought are the rise and decline of society.

53. Keeping away from society and living in the wilderness supported on cow's milk, appreciating the glorious deeds of God and wetting life with love, whoever renounces, to learn to live in virtue and isolation, that man is freed from outside the society.

54. Self-earned food, divine morality and isolation from the evil-minded are wanted for freedom from within the society.

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55. Meditation of form is better. This done in solitude is better still; and still in this the form that appeals most to the mind. When this practised form of God is protected, the being assumes that form after death.

56. When the seeker after the soul, leaning on its meditation, forgets the outside, the meditation sinks into the meditated, and the intellect stands in the presence of the eternal light.

57. Where mountain ranges exist, to live on them is good. The off-spring becomes endowed with strength. The mountain is the home of creation.

58. Charming natural features bestowing a broadened outlook of mind, ascetics, learning the harmonious truth by living in the mind, do not leave the hills.

59. Stones and metals and trees, when compared, are of your own nature. You shine, excelling in mind power on account of the excelling organism.

60. Deprived of dual forces—creation does not exist, as in the absence of the opposing forces the stimulation for growth and the firmness of differences in the substance cannot be secured.

61. The very thing or its absence becomes the seed of destruction, when it has no opposing substance. Hence grow wise that nature is cautious.

62. The cause for a change of state always accompanies, dwelling in a latent form, and affected by relative degrees of strength, exhibits itself in time in the natural way.

63. Hence, man is not fit to assume the role of the destroyer of fellows; along the path that contributes to human well-being, if man conducts research into nature, he will acquire the perfection of the soul.

64. When many thoughts strike his mind, the new potter that sits to make pots dismisses them by test and grows perfect.

65. When the potter called the Conscious orders the matter, how does it come?

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66. How the cocoon built by the silk-worm comes, how the worm envelops itself in it, how the winged insect comes out of it, thus the Conscious has done. See like this.

67. Having created it, That entered it. So all is saturated with knowledge, and life activity is a development.

68. The cause whose soul is the mathematical law becomes the effect, as that mathematical law, inseparable from knowledge, is imbedded in the atom.

69. Quality and energy, being bound by the mathematical law, and having acquired the support of time, became the seed and established the atom.

70. The home of energy is the manufactory of the cause of the changes of birth and destruction, and it is ever efforting overfilled with the zeal to act.

71. The equal and opposite part lies dormant in the product of quality and energy, the pair manifesting the dual forms, while the remaining part being visible.

72. The mathematical law and time are born of the circumstance brought into existence by quality. In the dissolution, being deprived of their base, they become merged in the creative knowledge.

73. Possessed of time and energy, mathematics and quality the embryonic Conscious shines both as the Almighty Lord and as man.

74. The thought of the Lord has found fulfilment in man; and man and the universe, being life, are filled by the Lord.

75. The thought is truth and form. The thought is eternity, religion, *maha*, dissolution and birth. Thought-effect is all.

76. The evolving particle called *hiranya* having filled the space together with thought, the universe has come into form.

77. The thought becoming life exhibited mind. The thought having exhibited *hiranya* in its womb and becoming *Hiranyagarbha*, shines as a Yellow Light. (*swarna jyoti*)

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78. The form of thought-energy becoming the space filled with *hivanya*, from it became manifested the five elements, the forms of male and female, and all else.

79. The child of six passions, this man, Shan-matarah, blinded in understanding, revolves time, education and religion for selfish purposes.

80. The mind is in intertwined relation with the body. The I-ness is consciousness. When it assumes the form of resolution, vitality, knowledge, alertness and memory, both the body and mind are conquered.

81. Because the mind is intertwined with the body, and as the one walks in unison with the other in pleasure and pain, I, too, follow them.

82. If I am the hero who has declared, I will not go with them, then I am the terrible, the true man, the freed, the perfect, the peaceful soul.

83. The mere feeling of I-ness is myself, the man. The body and life becoming the masters drag me downwards on the uncontrolled road.

84. The senses are very strong. Though much strength of will is gathered, still men are short of it, when they are unable to root out tendencies. So strength is one's deity in this respect.

85. Be you king or benefactor or scholar, O man, live to find the Lord; the elephant lives in the forest and you live in the town vainly.

86. Jesus, Mahmad, Buddha, Vasudeva and the Acharyas, having entered the oblivion, never more return; nor can they save anyone.

87. The form of thought saves, if your thought takes form in that manner. The rope of thought forms the link between man and God in the world.

88. The thought of God in its downward trend of evolution made the earth. Thus when in the same way it took an upward course, beings were born.

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89. The first stage of perfection is man, and the Lord is its final form. Man seeks the ideal perfection in the belief that the perfect Lord exists.

90. In man the doer and the cause of action become the thought. If it is determined that the doer is also the form of the result of action, then you are all.

91. Heaven and hell are symbolical. The upward and downward thoughts of mind create the way within you. The upward and downward ways are natural, and the inner thoughts of man have the same form.

92. The form of the effort of thought is the state of the universe; and you, too, are the form of effort. Strange! who punishes you? Only the laws of thought.

93. Your growth and destruction your thoughts develop. It is the truth that this thought gives everything in the creation.

94. Even if you are a heap of faults, why do you sorrow in terror? Do you not see mistakes in creation? Keep the good thought always before your intellectual vision.

95. Of five forms is the Lord as father, mother, Guru, society and soul known as Pancha Vataah; and the vows, patience, purity of truth, righteousness, expansion of devotion and love, the five acquisitions of feelings, are the aids to serve the Lord on the earth.

96. When the five deities are served by the five-fold vow, being freed from the five-fold vision by the five fold shade, and having thus acquired a firm unified vision, one sees Him of the form of the universe, the All-One, the Lord of the heart.

97. *Satwam* is the one and only quality that exists in man, in divinity and in the nature of the universe, while *thamas* is the negation of *satwam*, and *rajas* its partial presence.

98. *Satwam* evolves into attraction, energy, patience and love in the living being. The acquired attraction and friction set free the inherent forces. (mental qualities)

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99. The beings possess non-satwic egoism, and since they do not move in accord with the laws of satwic nature, their incarnation incurs the danger of repetition in the ocean of darkness.

100. The non-satwic egoists, the beings, when permeated with perfect satwam, enter the satwic quality and become one with it, and in unity with it become the all-per-vading.

101. The gravitation of the globes, the vibration of the self, the harmony, the harmony and love of the self-knowing, being of the same nature, become the universal nature.

102. In limited and unlimited expansion, under highly and lightly trying conditions what good and bad forms does love exhibit.? The relative strength of knowledge and ignorance engender all qualities.

103. Death, enemy, godhead and wish are forms of love. The satwic quality alone, becoming *thamas* in chimerical change, is seen as the dark spot in the sun.

104. The Primal Conscious becoming the cause of satwam shines as the soul, the support of the universe, the ultimate, the Lord, the Prime, the *Virat*.

105. The life energy having become the divine architect and created the beings and the worlds, the separated feeling has become the individuality in all beings.

106. Just as the burning fire is multi-tongued, the universal Conscious thus exhibits many tongues of life flame. The flames are supported by gas, and the beings by the indweller of the three worlds.

107. Stray thoughts, when the wakeful state is past, create dreams : the wandering mind creates the thought, and the thought loses itself taking form.

108. The mind is the beginning and the form is the ending. This order is true. In the creation only the thoughts emanated out of Knowledge are the qualities, planets and beings.

109. The nature of the Be-ness (Para Brahman) is knowledge. Its flow is the swell of thought, and this

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becomes the home of energy. And of energy is the universe formed.

110. Of the nature of *Akasa* is the dream form and the human body is of the nature of the earth and other coarse elements. Contemplation reveals that the off-spring of the Conscious became solidified. (materialized).

111. Resolution and enjoyment are the lot of the feeble consciousness. As the latter suffers for want of independence, the former remains. So you (seem to) have the power of resolution.

112. Only right minded resolution, becoming your secret power, protects you. When deprived of moral goodness, it ruins you, as resolution is only the energy of the law of karma.

113. Though your desire has not transformed into effort and achievement, the entertainment of the true thought should not be given up, as the firmness of the desire becoming part of yourself brings you achievement.

114. The thought, being full of *hiranya* (basic substance), takes form in course of time. Time means the order of events extending to maturity.

115. The energy liberated by vicious thoughts, being opposed to the thoughts of the Creator, causes the destruction of the happy society like the whirlpools in the best stream.

116. When beings, like whirlpools, go headlong with the mean vision engendered by disappointment, societies become whirlpools and perish.

117. Resolution becoming the beginning, the middle and the end of creation, the manifested worlds appeared. The laws of resolution are the supports of the stars. The source of the resolution is the Lord.

118. Being a drop of the current of resolution and held in the chains of karma, observe, you do not possess an independent resolution.

119. Resolution means Nature. Karma is born there-as an inherent law, and in ripeness of time assumes shape.

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120. Being a transformation of thought, the extension of resolution vibrates. Hence thought is the prime source of creative forces and shines as the next existence to the Lord.

121. The universe is the thought of the Lord. You are of the nature of the Lord. If by the lordship of your thought you resume your original nature, you are reconciled then.

122. When the resolve of Nature drags, what can a man's feeble and slender thought do? By cultivation it acquires firmness.

123. When the leg slips, though the current drags him along, the man with clear vision puts reliance on his strength and paddles with his arms to reach the bank.

124. When the senses drag him, when the condemnable ambitions attract him, or when the benefit sought after entices him, the man with clear vision does not follow the formidable time, but sees the mental behaviour and overcomes it.

125. Just as a man though carried away into the mid-stream and into the jaws of Death, still does not give up hope of life, thus the man with clear vision though dragged by the behaviour of nature, becomes a passive witness, but does not give up his ideal.

126. When the inevitable natural forces opposed to the ideal are at play, man is not the doer, nor the enjoyer but a cognizer and witness.

127. Since the thought of the Lord is the mistress of the creation, and your thought, a wave of the current and the foundation for the formation of karma, drags you, the Advaiti opposes the born (inimical) nature, acquires the virtuous thought and takes responsibility as the doer and enjoyer. By the exercise of his will he shines as the lord, and by non-willing becomes the Brahman. He sustains like the sun the depressed society and shines as the rider of the Primal Thought.

128. (The Visista Advaiti). The virtuous man, being weak in mind, and in the belief that the Primal Energy

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merges in Brahman, thinks that the Primal Energy is the doer and that he is the enjoyer of the deeds of past karma. Thus with an unentangled mind he develops the vision of a passive witness.

129. (The Dwaiti). His mind dragging into a comparison, unable to know his nature and arguing with a confused mind cause and effect, he arrives at his littleness, and says, I am a devotee.

130. The leader of the lost travellers! The exercisers in the acquisition of the mental kingdom do not like to serve the lord of heaven, having sought union with Vishnu and Siva.

131. A stage for the lost travellers! The men of forsaken ideals filled with thoughts of death reach there, provided they are not evil minded.

132. In the body which is of the nature of the three worlds, the enjoyer is Indra. The heavenly prostitutes are the senses; the twin Aswins are the corpuscles of the blood.

133. The brain is Kubera; time is Yama; the watery element is Varuna; the remaining five lords are the five pranas; and Indrani is the bliss of knowledge.

134. The organs of digestion and the like are the Vasus; the good and bad tendencies are the gods and demons. The intellect is Brihaspati; the other phases of the mind are Sukra. The natures, ambition and avarice, are the two persons who came to grief under the name Hiranya, (Hiranyaksha, and Hiranyakasyapa). The bigotry that develops *thamasic* devotion is Balichakravarti; want of morality is Goutami.

135. Rambha is the refulgence of light, the beauty of the worlds, and fills the stars, the moon, the sun, the trees, the water, the clouds, the birds, the mountains and the like.

136. Knowledge is the sword of Indra; Vritra is ignorance; the various passions are the hills that endangered men; selfishness is the hill Minaka. The ocean which sheltered it is the ocean of universal welfare.

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Amrutam is the soul; the heaven is the heart; the shastra is the elephant; lotus is Brahmarandhra.

137. Firmness, knowledge and achievement were also personified as these properties make up the creation from sun to life.

138. The Primal Energy which is the thought of Brahman shows in action these forms of Rudrani, Sharada and Rama exhibited as properties.

139. Names are symbols for things. Desires end in the form of things. The thought-soul owns the desire-body, and these three parts are its organs.

140. Comparing the limited and unlimited scope of Knowledge, the venerable Primal Energy, the Lady of Knowledge, exhibits in the first case as self-awareness and in the end shines like the sun.

141. Under the shade of unguardedness undesirable passion possesses the senses. The defeat of the good principles in the mental conflict shows also unpreparedness.

142. The repression of desires is a sacrifice. Being attracted by the repressed desires and defeated in countless efforts to regain the often destroyed precious experience, man becomes a Satakratu (One who has done a hundred sacrifices.)

143. If you agree to find the cause of an action where it takes place, then that the doer is in the body becomes a non-mysterious truth.

144. The evidence of the incessant action throughout the body shows that the causal energy extends from head to foot for the safety of the body.

145. If every organ takes up a function, the mental function is born in the brain, the king of the organs. And if we examine what an organ is, senses and cavities, features and the heart exist with their endowed functions, life alone having created them for the enjoyment which Karma determined for them.

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146. You came creating for yourself a body determined by Karma. You were the agent of its fulfilment, but you sink in grief out of ignorance.

147. The life that is yourself is a knowing and a perfect being. The child of the brain, being ignorant, vainly aspires perfection on the earth.

148. The being lives in the organs, and is the source of thought. It is beyond them all, and has an unmanifested form. Hence the thought or feeling that is the act of life, presenting as the self says 'I'.

149. Thus a duality is born on account of the birth of dual duties. And an illusion is born as the second poses for the first.

149. The radiation by the law of Karma having given a mind saturated with the reflection of thought, action is born taking the time and form agreeing with the strength of thought.

150. How does the law of Karma disseminate? The sun being the beginning and the living being the end of the law of evolution, cause and effect are induced by the unceasing current in the endless creation.

151. How is the wish fulfilled? The fructification of the effort of desire, becoming the law of Karma gives in the universe the place which fulfils the wish.

152. What is a wish? A deluded creature, man thinks. This is my wish. When the plain wind blows, the blade of grass and the tallest tree wave.

153. Why is righteous conduct revealed? It manifests as the effort of the cycle of thought of the Lord, which is the energy of the law of Karma, induces it into active form.

154. When the strength of the waves of the current of Karma is expended in the form of action, the beings that are going to fall into damnation, are induced to effort afresh.

155. Before the seeker of salvation is possessed of perfect satwam, the other two qualities, rajas and thamas,

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balance with it. Then dragged by the triangular forces, he comes to their centre. Here, unable to find his eternal soul, but knowing that he is none of the qualities, he bows down," what are these qualities? while thamas, rajas and satwam are regularly dragging the mind, I see all these as though I am a free existence. But I am not freed. I am fettered. Though I am the witnesser of the three qualities, yet not being freed from ignorance, I do not know myself. I pray, teach me." Thus the seeker of salvation determines the truth.

156. Standing as the consciousness witnessing the play of the three qualities, I have found liberation in the absence of desires and in being unaffected by the group of dual natures.

157. Becoming pure consciousness, and the form of sacrifice, and one above the dual nature, and the witnesser, leaving all doubts, then in what way shall I walk in the world. ?

158. To say that I try to do either for the self or for others is wrong. That soul-current, the Primal Energy, is a very angry woman. If she is offended, is it possible to cross the ocean of darkness!

159. The pacification of the influence inducted by the universal current I seek, that by merging in the universal soul I may stand as the Eternal Light.

160. In this garden of a universe a fountain I shall be till the end of breath, and shall send forth eternal truth and love in all directions.

Aum thath sath.

O Thou that art Love, I prostrate to Thee,
O Thou that art Truth, I prostrate to Thee,
O Thou that art Knowledge, I prostrate to Thee,
O Thou that art Dharma, I prostrate to Thee.

Aum thath sath.



The Rapprochement of Religions

being

An Interpretation of Hinduism, Islam
and Christianity in the light of

The Swastī Veda

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- 1 The Bible
- 2 The Koran (Translation by Mr. Mahammad Ali of the Quadian community)
- 3 The Vishnu Purana
- 4 Srimad Bhagavad Gita by Swami Swarupananda
- 5 The Upanishads Vol. 1. by H. R. Bhagavat, B.A.,
- 6 The works of J. F. Rutherford Esq., (International Bible Students' Association)
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- 12 Outlines of the Vedanta system by Dr. Paul Duesen translated by Mr J. H. Woods.
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- 14 The Philosophy of Islam by do.
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PART 3

THE RAPPROCHEMENT OF RELIGIONS.

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CHAPTER 1.

MULTIPLICITY OF NATIONS AND RELIGIONS IS OPPOSED TO UNIVERSAL BROTHERHOOD OR WORLD PEACE.

1. Efforts spiritual and temporal to secure social peace:—

The search for ways of peace of a kind, though not through love and truth, has always been attempted by those who have had actively to deal with men and matters, since the time the foundations of social life began to shape themselves; and through love and truth by those whose contemplative faculties have been aroused by disinterested and passive observation of the social turmoil surrounding them. The efforts of these two classes of men have mostly run parallel, though at times they clashed with each other. But the ages of time have had on record in their chronicles the names of two personages, Sri Krishna and Mohammad who welded together the worldly interests of society and the essentially spiritual nature of human existence. But were they successful in establishing that unified vision in the conduct of their respective following? This question still remains to be answered in the affirmative. The predominantly selfish surface of human nature has not worn away and society still interprets, "Render, therefore, unto Caesar the things that are Caesar's and unto God the things that are God's" as meaning that Caesar and God are at variance with each other, forgetting the circumstances under which it was said and its inner implication that Caesar was supposed to be the righteous guardian of the worldly interests of the people committed to his care.

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2. Suppression of scriptural codes of social government by temporal administrations:—

The originators of religions never recognized a double life in society, and a double face in man, one turned upward pathetically on bended knees beseeching forgiveness and praying "Thy kingdom Come," and the other peering greedily, cunningly and ferociously into opportunities for fattening oneself. They therefore laid down their own codes of social government. These were followed in different countries under varying systems of administration till finally theocracy merited its condemnation in the western countries. Thus temporal administration and religion assumed the functions of the husband and wife of the old order, and poor religion has since been a neglected wife, and though her dignity in the public eye is strictly upheld, yet she is relegated to a corner where she constantly receives snubbing for the least evidence of movement for fresh air and life. Politics and diplomacy have thus gained supremacy over man's earthly conduct and cumbersome democracies with aggressive party governments, dictatorships, republicanism, fascism, socialism, capitalism and imperialism are all revelling, each in its home to reach what ultimate goal but chaos God only knows. It cannot, however, be denied that everyone of these efforts is seeking prosperity and internal peace, though it ever remains a serious question whether external friction is at all conducive to internal prosperity combined with purity of human thought.

3. Religion made to subserve nationalism:—

Aggressive nationalism has usurped the place of religion in the hearts of peoples. Religion is moulded into the required shape and used for national purposes, even in the same manner as in the olden days when kings directed religious Heads to give interpretations suited to their needs. And in Russia is religion denied an existence. Hiranyakasapa holds complete sway in that country.

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4. Nationalism is the curse of humanity—

What lesson has the great war taught these peoples of the world ? If it has not impressed the nations of the ruinous consequences of jealousy and greed and suspicion, nothing else can ever leave a wholesome impression on human minds. Surely, because perverse human mind can never be taught the righteous way, the Bhagavad Gita unequivocally declares, 'For the protection of the good, for the destruction of the wicked,' and for the establishment of Dharma, I come into being in every age' (4-8. Gita) Evil must be destroyed. It cannot change into good. But it is in the very nature of evil to lead to destruction. Just as fire consumes the fuel and extinguishes itself, so does evil. The Swasti Veda is the Divine warning to the peoples of the impending doom, and an invitation to the righteous to work towards the evolution of a noble race of man-kind out of the degenerate and highly egoistical nations that now fill the earth. Will the nations take the warning? Will the God-minded heed the call, or wallow in sectarian doctrinism till death overtakes the world?

5. Political awakening of India and her economic degradation:--

In India affairs are very complicated in character. There is an alien domination of commercial and imperial interests. There is a diversity of communal interests seemingly without attenuating factors. There is a population made up of such varied elements that it has never accepted a common leadership. There is an ill-aroused indictable consciousness in the semieducated millions of an abject state of existence in their own motherland, which feeling in some misguided youths has turned them into a terrorist gang of outlaws. There is the Congress with its declaration of independence still standing on its statute books, but with its flags flying at half-mast.

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The educated idlers who make an annual pilgrimage to the temple of the service commission in the provinces, the cultivators whose labours in the fields do not bring an adequate return to pay the taxes and yet provide a meal a day, the workless artisans whom the ryots are unable to employ, the unskilled labourers wandering despondently round about houses for work, the armies of able bodied beggars roaming about the country are all problems requiring solution.

6. The world's ills are traceable to the selfishness of dominating nations.

The political and economic conditions in India are, other considerations apart, an echo of the world conditions. Each nation has let itself down into a whirlpool by the sum-total of the age-long international policies adopted by the various countries. Their efforts to save themselves only pull them deep down into the fathomless depths. The root of all these ills lies in the human heart, in selfishness. This selfishness in some is working for food—for existence: in others for a standard of life—for luxury; yet in others for power—for the ambition of domination over the weak.

7. Selfishness, its nature and results:—

Good and evil are not two distinct and opposite qualities. Extended selfishness is selflessness or universal love. If the peoples can realize this simple yet most sublime truth and guide their international policy and home life based on it, the greatest part of the world's misery should disappear. The Swastika Veda is revealed to drive home this truth of the fundamental unity of the apparently diverse interests into the minds of the peoples. Love of fellow-beings is not laboured philosophy. It springs from the love of self, irrespective of self-knowledge and self-realization. What human being likes to lead a life in

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absolute solitude, as pictured in "Robinson Crusoe?". Can we imagine that even a family would cherish an isolated life in a deserted place? Gregariousness is an instinct with life, almost all life, and in the human beings a necessity and a natural progression of attachment from self to family, from family to relations, neighbours, community and so forth. Attachment springs from common needs and, further, from common thoughts or ideals. Be it an identity of needs or an identity of abstract interests, all the same, it is an extension of selfishness. The discord arises out of a conflict of needs or abstract interests, when selfishness is not allowed an extension. Wise men who have seen into the common disadvantages flowing from conflicting needs and interests have developed an attitude of mind called toleration, from which is born "the compromise". It should not be construed that toleration or compromise is an ingredient alien to selfishness. Toleration is primarily self-protection, and intolerance is self-destruction. The common good is secondary and a resultant. All destructive selfishness proceeds from crass ignorance. The execution of a murderer is an act of ignorance. But whether the execution is an act of selfishness does not arise, since common good is the goal of extended selfishness, i.e. the greatest good of the greatest number of the society. What makes a man a murderer? The causes and remedy are certainly problems for human knowledge to solve. The circumstances, or the mentality or both contribute to every human act or endeavour. Human knowledge not being perfect, and human social organization being equally imperfect, circumstances exist for every crime, or for the distortion of the human mind. Domination by party government is also a powerful source of distortion of human thought. Hence, the conflict for ascendancy of the different degrees or shades of selfishness is the cause of much misery and change in the social structure. Selfishness is the primary vested interest of man in himself. Selfishness is the estate

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of human nature. Selfishness is the human being or his individuality. What distinguishes one human being or one society from another is the colour and depth of selfishness present in him or it. Noble or ignoble knowledge that has impressed and become part of the man turns into selfishness. Hence it is that man sticks to his thoughts, associates with men of like thoughts, and opposes with might and main all that is alien to his outlook. To weed out one thought and put an opposite one in its place is to create a different individual. The intermediate state is the stage of toleration and progress. It may be retrogression from a certain goal. When this process has attained a definite degree of strength in the seceding part of the original organism or society, selfishness prompts for a measuring of strength with the other part, and for ascendancy. Thus cataclysms great and small are ever going on. If it is impossible to completely put an end to such destructive climaxes of conflicting interests, the Swasti Veda reveals methods of greater concord, which may not merely put them off indefinitely, but train the human mind to secure permanent universal peace and progress avoiding the domination of cliques and majorities. This is the political or social aspect of the Swasti Veda. The political or social aspect of human activity is the largest and most important phase of human life, and it is on this side of human thought that the peace and prosperity of mankind largely depends.

8. Individual and national interests corrupt social and international morality or true religion:—

The inner man is shaped by what the outward vision brings in, as much as man's outward vision is guided by the in-born tendencies. The ancient Hindu kingly Dharma was expressed in two individuals, that the accumulated sin of the subjects attaches to the king and that of the king to his spiritual adviser. Since the king's activities are two-fold,

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internal administration and external diplomatic relations—the spiritual adviser, had to take on himself the responsibility for the king's conduct in both these spheres. The aim of religion is to make a true man, a pure being, a crystalline divine existence. Is it possible that a truthful person can be false, cunning, hypocritical, selfish and dubious to what he considers an alien interest, while showing truthfulness and love to his own kindred ? Yudhishtira of the Pandavas shrank back many a time to utter the lie which would gain for him success in the battle against his foes. He finally yielded to pleasure and suffered the penalty of a visit to hell. Despotic administrations have almost disappeared except in Indian Native States. This is the age of the administration of peoples by themselves and for themselves as the saying goes. The religion of the people can no longer be domestic and social; but it has become administrative and hence international in as much as a political and diplomatic consciousness has become a normal feature of human existence. A political and diplomatic abasement of conscience ought not to co-exist with a domestic and religious conscience. It is the same thing as a man being truthful and loving to his own family members, while practising cunning towards his neighbours. The ingredients going into the make up of a citizen-conscience are race, country and religion. England solved its questions of religion, and America its race problems, but with this proviso that England had to deal with only inter-sectarian differences, and America with interracial sense restricted to the white nationalities. In the strict sense America had no racial problems to solve, as immigrants are admitted to citizenship subject to definitely understood enactments. The problems of India and the world in general are heterogeneous.

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Individuality of outlook harmful to universal peace :—

A joint family has a joint interest in all things concerning it, while the common interest when divided among the co-parceners represents several interests. The nationalities welded into the American race or nation represent a common interest. While the Hindu and the Muslim ethnologically of the same Dravidian or Mongol stock, and the natives of the same soil are as foreign in their outlook as the China-man and the Laplander; indeed the Muslim looks for affinity of interests and sympathy of thought, to Mecca, Persia and Kabul, places which his remotest ancestors, perhaps, had never heard of. As long as separated interests exist, so long it is quite possible that those interests may fail to see eye to eye into the justice or equity of the subject-matter. As long as individuality exists, so long separated interests exist. It is therefore essential that a portion of the individuality must be surrendered to attain a measure of unity. Are the nations prepared to do that? The failure of the Economic and Disarmament conferences does not encourage us to hope for such a consummation in the near future. What forces can operate to bring about a world federation ?

Universal brotherhood is outside the pale of dogmatic theology :—

11. The religions preached and practised during the ages leading to the present day have utterly failed to infuse into human nature the one sublime truth of universal brotherhood which is the bed-rock foundation of all spiritual superstructure. What is the doctrine of universal brotherhood? The Bhagavad Gita declares it thus. "He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear, and

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anxiety - he is dear to me." (12-15) The belief in God is justified only in brotherhood. Sectarian brotherhood does not justify belief in the universal God-head. The belief in God is primary for the salvation of the soul, not for brotherhood. The righteous, though they be atheists, are cared for by God. The righteous minded make a true brotherhood, whether they be theists or atheists. Righteousness crosses the bounds of race, religion and country. "And it did not beseem thy Lord to have destroyed the towns on account of wrong belief while their people acted well" Koran. (11-117). The man who has no belief in God is yet dear to God, provided the world has nothing to fear him. The world fears one who is a bigot who is full of hate, greed and cruelty. Such men God does not love. The necessity for the divine revelation of religion is not solely to apprise man of the existence of a Supreme Being, nor to qualify him by certain observances such as prayers penance, rituals etc. to a place in heaven. Were it so then no scripture need teach man to be good and truthful. To those who think they have done their duty to God by a mere repetition of a set prayer, the following verse from the Koran is cited to give a correct appraisal of prayer. "Recite that which has been revealed to thee of the Book and keep up prayer; for prayer keeps one away from indecency and evil, and the remembrance of God is certainly the greatest, and God knows what you do" (29-45). Incidentally I may mention that repetition of prayer in a tongue ununderstandable is not the better way of attaining the results for which prayer is intended. And to those who think that prayer should be in the language of the revealed Book, that all the nations who follow the particular religion may have a common bond of fellowship, I say that the feeling of fellowship which a common religion cannot confer, is not achieved by the repetition of prayer in a common language. The result is only that the development of soul-force is retarded, and the soul remains unpurged of its accretions. It is not God's will either; (40-43 Koran)

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"O you who believe, do not go near prayer when you are intoxicated until you know well what you say." (41-44 Ibid.) "And if we had made it in a foreign tongue, they would have said, why have not its communications been made clear?" God's wishes are that one should pray with understanding, and that His communications should be read by each nation in its own mother tongue. These are conclusive commandments that every one should pray in a language in which one's soul feels the sense of utterance.

Reverting to the subject of the ethics in religion, we find that bigots make a distinction between the believer and the non-believer. Believer here should mean a believer in a particular religion. Thus a Christian denies ethic virtue in a Non-Christian, and a Muslim utters with contempt the words Nazarah (Nazarene), Hindu, and Bud-parast (Idol-worshipper). The fundamental argument of the Christian and Muslim ethics lies in belief in the teaching of their respective prophets. The greater the bigotry, the more vehement is the contempt to other's virtues. Hence brotherhood according to these religions is brotherhood by belief. The Muslim is commanded to impose a poll-tax on all his Non-Muslim subjects. This is a sign of the acceptance of serf-dom to the Muslim, and a sign of the extension of Muslim clemency to those who are willing to be their serfs. Just as the Maharattas demanded chouth or war as an alternative, the Muslims let themselves loose over the world demanding Jazia or war. The Parsees of Bombay left their ancient Persian homeland unwilling to surrender their faith. Is the Muslim willing to pay poll-tax were he subjected to it, and with what grace? The belief or the dogma that the believer in a particular prophet and in the particular religion alone is entitled to the compassion of God makes the followers egotistic in their out-look of life, especially in a heterogeneous social life such as India presents. Egotism of this kind is not merely an impediment to the development of the soul, but danger to the peace of a mixed society.

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13. Narrow outlook of dogmatists:—

Human nature is essentially stupid. The greater the learning, the more apparent is the stupidity. This is a truism in regard to religious learning. "They who worship ignorance fall into blind darkness. And those who delight in knowledge alone fall into greater darkness as it were." (Isa Upanishad, v 9). People who worship ignorance are those who assert that their own religion is true and that the other religions are false or abrogated, or that their own interpretation is alone true and that other interpretations are false, or that a particular observance is right and that the others are not, and so forth. People who spend much time in bowing down to God in prayer but cannot extend their heart's sympathy to their fellow creatures, people who preach love and brotherhood but abhor the touch or approach of a fellow being of a different race, colour or caste, people who spend much in charity but who do not scruple to earn by falsehood and other ways, people who uphold freedom but hold others in bondage, these and various others are the people who worship either ignorance or knowledge. "He that sayeth he is in the light and hateth his brother is in darkness until now." (1. John 2-9.). Those who have learned to exercise toleration towards other religions are not very wise after all. Only that man is wise who has seen that there is truth in the other religion too. One may ask, Do you see truth in the beliefs of the animists, in those practices such as bowing to stones, trees, serpents, the sun and the like? Well, I do see truth in their belief. "On that day she (Eve) shall tell her news, as if thy LORD had revealed to her." (99,4,5 Koran). "We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; for he is unjust, ignorant." (34, 2 Ibid.) The verses show that what are called inanimate objects are not really so. Islam believes in angels, archangels, and ~~malakials~~

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supporting the throne of God; Gabriel or lord of the Earth, Israpheel or lord of the Air, Izrael or lord of Fire, Michael or lord of Water. Islam respects them. The animists worship them. The animists believe. Their belief is true. We know they are not worshipping the true God, but His agents or powers. We wish them to rise higher than where they are. But we cannot condemn them. "One should not unsettle the understanding of the ignorant, attached to action; the wise (himself) steadily acting, should engage (the ignorant) in all work." (Bhagavad Gita) The verse enunciates a psychological principle applicable to all practices believed and followed in ignorance.

Aum Thath Sath

CHAPTER 2.

CLAIMS OF RELIGIONS TO UNIVERSALITY AND ETERNALITY EXAMINED.

1. * Relative merits of contentious doctrines.

Let us start with the firm belief that the Books of all religions are veritable truth in every instance. The Jews believed that the Christ would come. The Christ came. Yet the Jews still await the coming of the Christ, for not all of them believed in Jesus. Did Christ come? Did he come for all mankind and for all time? "But he shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts. 1-8. Bible). "Teaching them to

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observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world. (Mat. 28-20. Ibid.) The message of Christ is to reach the uttermost part of the earth and stand unto the end of the world. What then was the necessity for God to send Islam only six centuries after Christ appeared? "How be it, when he the spirit of truth is come, he will guide you unto all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come." Is the comforter spoken of here the same as is mentioned in verses 16, 17, and 26 of Chap. 14 and verse 26 of Chap. 15 John? Viz., the Holy Ghost or the Spirit of Truth which descended on the apostles and on Paul, or is it some reference to Mahmad, the Prophet? The Koran condemns the son-ship of Christ, the theory of the origin of sin and the redemption through Jesus of that sin. The Christians deny any reference to Mahmad. The Muslims, on the authority of the Koran, reply that the Christian Scriptures have been tampered with. Christ is made to deny, in the Koran, that he set up two more gods by the side of the true God. "And when God will say, O Jesus, son of Mary, didst thou say, (5-116 Koran) 'Take me and my mother for two gods beside God', he will say, Glory be to Thee, it did not befit me that I should say what I had no right to say." (4 - 157 Ibid) Then are the gospels concoctions of the Apostles? The Koran says of the crucifixion thus:—"And they did not kill him, nor did they cause his death by crucifixion, but he was made to appear to them like (one crucified), and those who differ therein are only in doubt about it." To my mind there is not much here to quarrel about. The Bible says, "After this, Jesus knowing that all things were now accomplished that the scripture might be fulfilled, saith, I thirst." God allowed the crucifixion to take place to fulfil the previous prophecies. Christ underwent the torture. But his prayers were heard and his life was kept up. He revived in the sepulchre. "Who in the days of his flesh, when he

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had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that he feared." (Heb. 5-7.) Mary saw him in the clothes of a gardener. Thomas Didymus believed in the resurrected Christ when he actually felt the body of Christ and found it carnal. Jesus passed through the Death's door but came out alive. His coming out alive does not lessen the sacredness of the cross a whit, but heightens it as the symbol that gives life. Jesus did suffer in the cause of truth but came out triumphant and proved to the world the grace of God on the righteous. "Nay, God exalted him in his presence and God is mighty, wise." (4-158). What is the exaltation referred to? "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (Acts 1, 9, 10, 11.) And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Did Christ come down again in like manner? "And it came to pass that as I made my journey and was come nigh unto Damasens, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me." It was this mysterious descent which could turn Saul the persecutor of Christ into Paul, the greatest evangelist of his mission. But Christ vanished out of the arena of his apostles. Why? "Nevertheless I tell you the truth; it is expedient for you that I go away, for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." (John 16-7)

The Christian theology may have taken a wrong course; a fact here or there may have been erroneously represented; a word may be an interpolation; a word or

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fact may be missing. But these things do not constitute a material vitiation of any scripture or religion. It is childish to forward such arguments. It is sheer untruth to assert that the sublimity of the Christian Scriptures is so much affected that they should be abrogated and a fresh religion under a different name and a distinct personality established. The marriage law of the Christian permits only one wife; while the modern Muslim scholar greatly endeavours to interpret the Islamic law on the subject as monogamous; the Koran really is not shy of its doctrine, and I see no need whatever for interpretations. Paul does not commend a divorce, but is definite that the "wife is bound by the law as long as her husband liveth." Let not the wife depart from the husband; but if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." The law of divorce is sheer licence of human nature and must be put away as the path of the barbarous. Parties who are free to make their choice in a marital contract must be bound by the choice, and the offending party should be penalized for adultery and criminality of other descriptions. Unrestricted permission to remarry after each divorce is viewed with disfavour by good society to libertinism. And yet the Koran sanctions divorce without laying down the conditions requisite for seeking it. The argument that each nation may have its own conditions peculiar to it making a general code unsuitable, is not sound in the face of such restrictions as the veil or purdah prescribed in the Koran, which evidently even the Muslims are slowly discarding as unsuitable to the age we live in. To bring round a disobedient wife the Koran advises two courses. "And as to those on whose part you fear desertion, admonish them, and leave them alone in the sleeping places, and beat them — — —" (4-34 Koran). Is this injunction of the Koran suitable to all ages, times and nations, as the Muslims would have us believe? Yet it is an eastern practice in which no Asiatic sees anything

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strange. But the Indian courts of law administering justice of the twentieth century kind do not tolerate cruelty to wives, a very unfortunate predicament. Still further the breadth of vision of Paul into the truth of earthly equity is made plain by his advice, "But to this speak I, not the Lord, if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away, and the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." A Muslim can divorce a wife any time by paying the stipulated money (mahar). The normal domestic felicity is the only binding force in any family, but human aberrations should be brought under some check.

2. Rational interpretation of some of the fundamental Christian doctrines.

While claiming to itself all the prophets from Abraham to Jesus, the Koran objects to the Christian beliefs in (1) crucifixion, (2) continued virginity of Mary, (3) sonship of Christ, (4) original sin, (5) intercession and (6) vicarious sacrifice. The acceptance of these doctrines is current Christianity, and their disavowal is Islam. That is the difference, the contention. The sum total of the moral and spiritual worth of Christianity does not lie in the belief of these dogmatic old Testamentary quasi-prophetic mystic outgrowths carried into the gospels by the sub-conscious encrustments of the apostles. Yet every one of these beliefs carries a certain significance, and believed in the right sense, there is no harm. If Mahammad had come to purge Christianity of its accretions, where was the necessity of establishing a distinct religion under a different name, a different prophet with power of intercession with permission, a distinct *qibla*, and a distinct book? If it is said that the intractability of the Christians necessitated a separate religion, the Meccans were not less refractory. In fairness to the Christian way of thinking of old, we

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should make an effort to see the manner of their argument, for they derived their doctrines therein. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (1st Tim. 2-11 to 14). If the devil tempted Eve, she in turn seduced Adam. There was the seed of temptation in both of them. As now so in the beginning, poor Adam could not shake off the magnetic touch and looks of Eve. But since the devil chose rather Eve than Adam, it is argued that Eve is inferior to Adam in power of resistance to temptation, and since Adam was the first formed, he had also the privilege of primogeniture. Woman is not the equal of man by birth, and in the strength of mind. Therefore, she is denied the right to teach and to hold sway over man, which right she by her subtle influences reinforced by her gratuitous counsellor's co-operation already exercised over Adam, has continued to exercise till to-day, and will, doubtless, do so to the end of the world. If this was the mentality of the apostles, it is not difficult to understand the doctrines set up in behalf of Christ.

3. Jesus is a man like the rest of the mankind:-

"For there is one God, and one mediator between God and man, the man Christ Jesus." (1st Tim. 2-5). Christ is plainly a man like all other men. "For since by man came death, by man came also the resurrection of the dead." Man is to atone for man. Man who has lived on the earth in the midst of sin and persecution is better fitted to judge other men and view their shortcomings with sympathy. So God sent a man to live an ideal kind of life on earth and show the spirit of self-sacrifice in the cause of truth and God for others to follow in his footsteps: then such of them will be judged by him before God. Now, according to the

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Vedas, Yama was the first born on earth. He lived a virtuous life, propagated his seed on the earth, and when he died, was made the judge in heaven of all mortals that followed after him. In heaven man is judged by his equal, a man, and this judgment of man by man is called in the Bible and Koran an intercession by permission. So Jesus was born to qualify himself as an intercessor. There was no intercessor before him, and men and women from Adam to Jesus had lain in the sleep of death, owing to Adam's transgression, which resulted in want of an ideal life before them for their model. Had Adam not transgressed, he should have been the intercessor, but God was disappointed in Adam and so his posterity up to Jesus had suffered. "But sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." (Romans, 5-13 to 15). "Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven. But my father giveth you true bread from heaven. For the bread of him is he which cometh down from heaven and giveth life unto the world."

From Adam to Moses there was the natural sin, i. e., life without any distinction between animal and man, a life of pure ignorance guided by inherent inclinations. It was only thus that death reigned over the people from Adam to Moses though they did not sin after the manner of Adam's transgression. Then began sin, the wilful transgression of law. The law gave rise to the second class of sinners. Next came Jesus, who taught of the difference between the spirit and flesh, between faith and law, and the need of sacrificing the flesh for the elevation of the spirit: they rested in faith alone. For it is written, "Beloved, now are we the

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sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is. And every man that has this hope in him purifieth himself even as he is pure.' Thus we have the third class of sinners, who, accepting the faith, walk not in the path of grace.

4. Christ is the gnostic soul of Jesus:-

Jesus, the man, taught the difference between the spirit and the flesh: that sin or temptation was inherent in flesh, i. e. not merely in the flesh but with the spirit or man who identifies himself with the flesh, and that salvation lay in distinguishing the spirit from the flesh. The idea is that the man who knows himself not save as flesh perishes, because flesh perishes, and the man who identifies himself with the spirit of God raises himself to everlasting life by faith and righteous conduct. Here Jesus, the son of man, became Christ, the son of God. For the spirit of every man is of God. "For know ye not that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy: for the temple of God is holy which temple ye are." The Hindu Upanished runs thus:- Deho devaalayah prokto jeevo deva ssanaatanah — the body is the temple and the self is the eternal God. "Then Jesus said unto them, verily, I say unto you, before Abraham was, I am.—(John, 8-58)." As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." (John 6-57, 58). Now, Jesus, elevating himself above man, said he was the son of God, and the son of God which is pure spirit of God naturally is before the ignorant Abraham was, i. e. before the world was even formed. Thus knowing his own essential nature, he taught that all those who understood that relationship

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between man and God, and conducted themselves worthily, i. e. without falling into the original ignorance of identifying themselves with the flesh, should also have eternal life. For "spirit is eternal, and flesh perishes." He that eateth me, even he shall live by me." It means that Christ constituted himself the *Taraka Brahma* or the saviour of those who work by faith and knowledge. *Taraka Brahma* is the saviour or intercessor. Since all knowledge must proceed from God, while the knower is ignorant and cannot save himself, God in His mercy sends himself down in a worthier form than the ordinary ignorant man, i. e. the spirit of God which is the only knower in all creation or in every sentient being, reflects itself with greater knowledge in one to be the *Taraka* or guide or saviour of the rest. Thus Rama is *Taraka*, because in him is reflected the greater knowledge of the spirit; and he conducted himself in the ideal way, and became the saviour of those who followed in his footsteps and prayed through him. "Aum thath sath yath para Brahma Sri Rama Chendra Schidaatmakam so aham asmi — Aum that is truth. What supreme God is Sri Rama, embodiment of knowledge, that I am." Therefore there are two roads laid open here for the followers. The *adwaita* and the *dwaita* paths. Those who follow the path of knowledge and identify their soul with Christ and God in essence are the *adwaitins*. Those who simply take things as they appear to the naked eye are the *Dwaitins* to whom God is distinctly the creator of the individual spirit, and Christ is a mightier spirit than they, sent down to them as their Guru or spiritual teacher. Those for whom an intercessor is needed are all *Dwaitins*, for they have not eaten Christ's flesh nor drunk his blood, but retained them to form an entity for intercession. To such of them Christ is not a *Taraka* in the *adwaita* sense, but only in the *dwaita* sense.

The apostles did not understand the two paths and their subtle differences. So they confused the two paths. They did not understand when Christ said, "Before Abrah-

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mam was, I am" and why he called himself the son of God. Besides, it is said that all power is given to him. So he is taken as the Vicegerent of God. And since he said that he was from the beginning of the world, he is identified with Logos, because Logos is the word of God. But Christ is man as any other man, and just as the apostles were sons of God by adoption, even so was Jesus. If God begot Jesus, even so was the whole creation begotten. There are no two ways of begetting with God. Man is an incarnation of the spirit of God. The intensity of expression varies with each individual. In spite of the miracles recorded as wrought by him, the fact remains that he was quite as helpless as any other individual that had to pass through a great ordeal. His cries to God for help from on the cross and the prayers he had offered on the previous day all point to one fact, that he was a man, not an incarnation to be classed the Incarnation. An Incarnation is he who is not different from God. If, then, Jesus is an incarnation, Jesus and God are interchangeable names and personalities. But the Christians pray to God and not to Jesus whose function before God is determined to be that of intercession only. This doctrine clearly refutes the one set up in behalf of Jesus, viz., that he is the Incarnation of God. An incarnation is he who asserts as stated in the few verses below. Gita:— ch 4 vv.6 to 9.

Though I am unborn, of changeless nature and Lord of beings, yet subjugating My Prakriti, I come into being by My own Maya. Whenever, O descendant of Bharata, there is decline of Dharma, and rise of adharma, then I body Myself forth. For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age. He who knows thus, in true light, My divine birth and action, leaving the body, is not born again. He attains to me, O Arjuna.



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5. Islam. Its functioning region in the realms of religion:—

But why did Islam come? Has it come to suppress other religions? In the past centuries of its growth it undoubtedly behaved so, and Muslims do believe that the older scriptures were abrogated by the Koran. But it came to preach the religion of Abraham in its purity to the rude Arabs and to warn them not to fall into error as the Christians did in some matters. The Arabs were mostly ignorant people incapable of understanding lofty philosophy, and not easily amenable to mild teachings in the manner of Christ and Buddha. To them a few facts, simple and forceful, had to be repeated often and often. And meek submission to the unruly mobs would have killed Mahmad's mission in the bud. So, Mahmad was given a particular field, and a particular mode of cultivating it was established by the Koran; to wit, the Khilaphat. Mahmad was endowed with the requisite manliness and tenacity of purpose. His gospel, too, was in agreement with the nature, habits and needs of the people. Thus, "Say. He God is one. God is he on whom all depend. He begets not, nor is He begotten; and none is like Him." (Koran). Compare the above verses with the two given below from an Upanishad considered to lay down the elements of Theology. "All this—whatsoever is moving on the earth is covered by the Lord." "He pervaded all. Bright, bodiless, soatheless, limbless, pure, untouched by sin, wise, thoughtful, encompassing, self-sprung, (He) duly allotted functions through eternal years." These verses, too, were meant for the un-understanding people. For, taking man as the standard, which man can easily understand, those attributes apparent in him are denied in God. The sense and character of the Koranic verses and of the Upanishadic verses differ in two respects. One is psychological. The other is that the Koran had to fight against the beliefs

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of the Christians, while the Upanishad had to contend against the natural belief of man that God, too, must have hands and legs. Another set of verses is given below. "O you who believe, do not forbid (yourself) the good things which God has made lawful for you and do not exceed the limits; for God surely does not love those who exceed the limits. (5-87. Koran). "Food, life, the eye, the ear, the mind, and speech are means of realising Brahman" (Upanishad). The Koran prohibits intemperance in a people addicted to inordinate habits, while the Upanishad turns the senses and the need of the maintenance of body for the higher use of realising Brahman, because the teaching was to a people not prone to excesses. But the Upanishad does not forbid the earning of enough food. On the other hand it exhorts men to produce food abundantly, only to be given to others. "One should acquire much food. That ought to be a solemn vow. Therefore one should acquire much food by whatever means he can. Good house-holders say to a guest, we have got food ready." "One should not refuse residence to anyone. This ought to be a solemn vow." "To him who presents food in the best manner, food presents itself in the best manner." (Taittiriya). Its equivalent verse in the Koran is, "And whatever good things you spend shall be paid back to you in full, and you shall not be wronged." (2-72).

The Koran was sent essentially as a warning message to the Arabs in their turn, just as God had sent His message at different earlier periods to the different nations of the world. In the manner Christ was called the light of the world, in the manner Sankara Acharya was called the Jaged Guru or the spiritual teacher of the world, in that very manner Mahmad was called a Prophet of the world. (53-56 Koran). Why all these three were so called will be dwelt upon in another paragraph. The following verses of the Koran are conclusive testimony that Mahmad was the national prophet of the Arabs alone. "There is not a people but a warner has gone among them (35-24 Koran)."

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That thou mayest warn a people whose fathers were not warned, so they are heedless. (36-5 Koran). "And if we had made it a Koran in a foreign tongue, they would have said, why have not its communications been made clear" (41-44 Koran). Consider the Book that makes manifest. We have made it an Arabic Koran that you may understand." (43-2, 3. Koran). The Koran has not come to suppress Judaism, or Christianity, or any other religion. "Those who believe, and the Jews, and the Christians and the Sabians, whoever believes in God and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve." The above verse is a charter to all the peoples of the world of liberty of conscience. Not only that, it enunciates the prime truth of religion for which the Swasti Veda exclusively stands, namely, "Those who believe," i. e. no prophet need be believed in. God alone is enough, for the reason that a prophet who lives and dies cannot continually serve as a model to future generations of progressive or retrograde ages of eternal time and may be open to criticism of various kinds requiring legislation to keep peace among peoples and thus stifling conscientious expression. It should be emphasized here that although the Koran accepts the existence of prophets made known to Mahmad and mentioned in the Book and of prophets of whom no mention is made in it, the Koran has come as a corrector of only the religions it spoke of, and has nothing to say to or do with religions with which it did not deal. For if God wished that it should be a reminder or corrector of all religions, He would certainly have mentioned them all in the Book and pointed out where they had erred. And when the Book expressly guarantees their righteous reward to the Christians and the Jews, the purity of whose Books it questions, what should be said of the religions of which the Koran does not concern itself at all? The Koran came to maintain the purity of the Sanatana Dharma coming down from Abraham in the same way as all the orthodox

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philosophies born in India have come to interpret the Sanatana Dharma coming down from the Vedas.

Mahmad declared himself the last of the prophets. It is true in a sense, but it is not an absolute truth. It should be interpreted with respect to the words of the Koran itself. 'And every nation had an apostle'. (10-47). "That you may warn a people whose fathers were not warned, so they are heedless." (36-6). Reading these two verses together we get the correct evaluation, viz., that the warning that was being conveyed to chosen individual nations became complete when the only nation remaining unwarned had been sent its message. And there was this express provision mentioned in each religion that its prophet was a world prophet in spite of the fact that the whole world never came under the complete influence of any one of them. This was simply to signify God's ulterior intention of unifying or making into a whole the several messages which He had revealed from time to time through the several prophets. It is in fulfilment of this. His ultimate intention, that the Swasti Veda is now revealed. The Swasti Veda is the message that has been under expectation by all the religions during all these ages. The vision I had seen is the basis of this interpretation. I was shown a list of the prophets. There was some remark entered against the first name. I was enabled to read only my name which was shown in about the middle of the list; and a remark was entered against it, which I could not read. Below my name there were nearly as many names as above it. This vision coupled with the much earlier one about the whole Book of God with a vacant space in it for the Swasti Veda is conclusive of the following facts. That Mahmad was the last of the national prophets, that the Swasti Veda is the final contribution to the revelations and that it closes the great Book by bringing together all the earlier revelations, and that the prophets coming after me strive to fulfil the message of the Swasti Veda, viz., that of bringing together the various people to accept all

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the Books and all the prophets of God, thus unifying all the Nations under one spritual administration or the Kingdom of God kept open by the Swasti Veda.

6. Hinduism. Its conservatism unfounded:—

Now coming to Hinduism, this word has a foreign origin, we see that the Hindus call themselves the followers of Sanatana Dharma and not of any "ism", though latterly three systems which are the three expositions of the Vedic Philosophy developed themselves. Unrecorded history tells us that the various hoards of people that had from time to time entered India previous to the Muslim and Hun invasions were incorporated within the Hindu society. The Purusha Seokta of the ancient Rig Veda defined human society and recognized the four castes to which accession of strength was not specifically denied save through progeny. No records are extant to indicate that Hinduism had been a proselytizing religion, and when that practice, if it had existed, was given up. But Buddhism gained its adherents from the Hindus and they were re-absorbed into the Hindu fold at a later age. This fact affords sufficient evidence that a non-caste community was re-admitted into the castes of Hinduism. Why, then, do the Hindus fight shy of evangelism and enlargement of the Hindu society by proselytism? The Arya Samaj which by its interpretations of the Vedic texts has derived its sanctions to proselytism, has alienated the sympathy of the orthodox religionists by a further act of the rejection of some scriptures held sacred by them. It is my painful duty to have to record here a vision that I witnessed when I was at Allahabad and prayed whether I might visit Benares for a bath in the sacred Ganges, I saw a very old and big house, not in ruins, but the walls, floor and the entire frame-work of the roof covered over with the nests of the white ants. The greater mis-

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fortune was that the house was unoccupied. It ought to be plain to any thinking man that the house represented the present state of the Hindu religion, and that even that decadent religion is not followed by any one. Then what is the religion that the 200 millions of Hindus are following? Their hearts are not on God, and they follow customary ways which have become corrupt and lost their meaning.

7. Differs from other religions in its fundamental concept of God :-

The verses 45 & 46 of Chapter 2 of the Bhagavat Gita do not condemn the Vedic religion, but exhort man to something better than the happiness of this world and of heaven. The promises of the Vedic religion are on a par with those of Christianity and Islam; and with Islam in particular in the promises of celestial pleasures and in condemning mockery. The Poorva Mimamsa did not favour a sanyasin life. These three religions threaten mankind with punishment in hell for bad conduct and promise reward in heaven for good deeds. Christianity and Islam make their God a terrible avenger on the one hand and a beneficent and merciful ruler on the other: whereas the Vedas proclaim that the law of karma acts in a natural way in bestowing awards. The Puranic religion exhibits a terrible picture of hell in the same way as the Koran tells of boiling liquid being poured over the sinners. Any way the Vedic religion differs from the Christian and Islamic religions in that it does not attribute to God the functions of a Judge and Corrector.

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8. The fundament of Hindu ethics; the law of Karma displaces the dispensations of a Personal God : —

The ideas of hell and heaven as expressed by Mahmad and the Maha Bharata seem to be much in agreement. Yudhishtira visited hell and saw his brothers suffering in it and calling to him to stay in their midst as his presence made them happy. A few minutes afterwards the whole scene changed and they were all in heaven exactly where they had stood. Mahmad, the Prophet's explanation that heaven and hell were in the same place extending over the whole of the heavens and the earth as night and day means the same thing. It is, therefore, more natural to infer that all the dead wander in the etherial worlds extending immediately from above the surface of the earth, and that the mentality acquired by them by their earthly conduct continues to work its results on the beings, that there is none in the other worlds either to torture the beings or to tickle them to smile. This is certainly a very sensible view of the existence of heaven and hell. Human beings continually receive vibrations of pain or pleasure so long as they are clothed in a body, be it mental or physical. A lustful denizen of this earth who dies without having learnt to restrain his passions carries his mentation with him to the other world where he suffers for want of satisfaction and control. Similarly one who has devoted his life to seeking knowledge continues to do it and progresses. Therefore it is that the Vedas establish the law of Karma and do not attribute the awarding of punishment or happiness to God. And exactly basing the argument on the law of karma, the Bhagvad Gita exhorts man-kind to do duty for duty's sake without caring for reward, and to seek knowledge; for it is knowledge alone that can progress without any limit, and not comforts whether of body or of mind. Doing good deeds for the sake of reaping benefits hereafter is weakness. The being whose aspirations of heavenly happiness

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are satisfied by a stay in that world is no whit better than what he was on earth in the matter of knowledge. If the avoidance of evil deeds for the fear of divine displeasure, and the execution of some beneficent works in expectation of an ample reward, and a timely repetition of a set prayer for the same reasons were the summum bonum of human life on earth, it is not worth living. An atheist who feels for his fellows and practises moral goodness for no reward but out of a sense of true fellowship and in response to his inner voice lives an ideal life and makes a better human society than these theists who require to be constantly goaded to good action by threats and promises. The law of Karma or the principle of the world's evolution from stage to stage does not desert any one, theist or atheist, and it shows him his goal. Hence the Gita declares that the worshippers of the gods, of the ancestors, of the elements and of the Supreme God reach their respectively identical places. No where in the Gita is man condemned with hell fire for not worshipping the Supreme Being. It is unnecessary for God to trumpet Himself with threats and promises. His creation does it in the ears of every thinking man. The Koran repeatedly appeals to man to think of the things created by God and the laws of subservience they reveal. For therein is the primary revelation contained, and in response to which the Arabs created their gods. To this warlike race of hot heads the Koran used harsh expressions such as, "Surely He does not love unbelievers and He hates idolaters who set up gods with God", and threatened them with hell fire, whereas to a more amenable people the Gita says, "Even those devotees, who endowed with Sraddha (attentiveness), worship other gods, they too worship Me alone, O Son of Kunti, (but) by the wrong method.", thus revealing the truly merciful nature of God which recognizes the devotion of even the most ignorant on the principle of the law of creation, viz., "For I alone am the Enjoyer and the Lord of all Yajnas, but because they do not know me in reality they return. (9-24 Gita).

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9. Insufficiency of Hedonistic doctrines of religion to raise Man to the plane of true altruism:—

There is not enough mercy in God were He to condemn the unbeliever, or the ignorant worshipper; rather there is so much mercy in God that He cares to raise now and then one among every community to teach its members the right path and to warn them of the consequences of an unregulated, unrighteous life. "We know best what they say, and thou art not one to compel them, therefore, remind him who fears my threat by means of the Koran." Threat only means a well meant warning. No one need be compelled to believe in God, or to leave the path one's ancestors followed. Only God knows the mind of each individual. But this warning of the vicious or erring humanity, and this revelation of the existence of the Supreme Being who rewards good acts are a mere prelude to something higher than that kind of childish existence requiring threats and promises. What virtue is there in the works of a man who earns to maintain himself and family? On the other hand to earn by wrongful means is punishable. Similarly, what virtue is there in the good works of a man who does them with a view to insure his after-death happiness? The human selfishness is there unchanged, but its vision is extended from earthly well-being to heavenly well-being; and so this selfishness is by belief made to assure the life and pay certain premiums which, when the life period matures, will form a lump asset capable of yielding annuities in heaven. What wonder that a great many of the so-called theists and all atheists who do not quite believe in the genuineness of these assurance banks do not insure their lives, but wish to save their premium investments to bequeath them to posterity.

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10. Only the thirst to seek after

God refines man :—

The Brahma Sutras commence with a short aphorism, "After that the seeking of the Knowledge of Brahman", and thus finish with the whole ethical code of the world which includes the religious practices, the firm faith in the Supreme God, the control of Body and Mind, truthfulness and other qualities, and besides all this the acquisition of a mentality freed from the craving for earthly and heavenly enjoyments. The true knowledge of Brahman can be sought only after the attainment of the perfection taught in the Koran and all other religions. All these religions only prepare the man for the higher-knowledge school.

Mr. Khwaja Kamal-ud-din while explaining that "tyag" meant "separation from mundane things", which it is not, expatiated on the demerits of "high flown philosophies" of the Hindus thus. "It leads its followers to deprecate all such manly qualities as are necessary for the defence of our rights. It makes them an easy prey to others' aggression. Ancient India indulged in such philosophies, and produced literature that may be fascinating as literature, but no one can deny its harmful influence on the minds of those who took it seriously, seeing that it set them firmly against all the activities necessary in the field of material progress." (p. 41. Islam and Civilization). Mr. Kamal-ud-din was an ardent lover of truth, and its propagation in the Western world was his life-purpose. For it was said of him that he had a dream in which he saw himself catching white doves. He wrote on almost every religion and naturally came to the conclusion that Islam contained all that was good in them, and judging the other religions by the standard of the Koran according to his understanding of it, he was led to condemn the Indian philosophies. The Bhagavad Gita is the quintessence of all the Hindu religious books. It was delivered on the battle-field of Kurukshetra.

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to prepare the dispirited Arjuna to fight in defence of his rights. No man claiming to speak on Indian philosophies can be so ignorant as not to have heard of the existence of the Gita and the place and purpose of its teaching, which form the subject matter of the first chapter of the book. The final instruction given to Arjuna was, "Therefore do thou arise and acquire fame. After conquering the enemies, enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O Savya Sachin." But the mind of Khwaja Kamal-ud-din Saheb was obsessed with the loss of world empire to Islam, which resulted in spite of the guidance of the Koran, because it is laid down in it that "every nation has a term" (10-49) and "God takes from whom He pleases and gives to whom He pleases" (Koran). Books may retain their teaching, but nations degenerate with time. Mr. Kamal-ud-din did not relish the following verses of the Koran and so passed over them. "The life of this world is made to seem fair to those who disbelieve, and they mock those who believe. "(2-212). Is not his criticism of the Hindu philosophy a mockery? "The love of desires of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth is made to seem fair to man: this is the provision of the life of this world, and God is He with whom is the goal of life. Shall I tell you of what is better than these? For those who guard against evil are gardens with their Lord in which rivers flow, to abide in them, and pure mates and God's pleasure; And God sees the servants. (3-13 Koran). It is this verse of the Koran that has filled the land of India by homeless Muslim Fakirs. On the other hand the Gita dissuades mankind from doing works with the hope of obtaining such trivial heavenly pleasures as those enumerated in the above verse of the Koran.

The Gita elevates man from the position of a suppliant offering sacrifices to please God. "Various yajnas, like the above are strewn in the store house of the Veda,

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Know them all to be born of action, and thus knowing thou shalt be free. "(4-32 Gita). The conduct of real service to humanity by one's knowledge of truth, called Jnana Yagna was taught by the Gita thousands of years ago. "Knowledge sacrifice, O Seercher of foes is superior to sacrifice (performed) with (material) objects. All action in its entirety, O Partha, attains its consummation in Knowledge. "(4-33. Gita). The above verse tells one that mere prayers and offerings keep man tied to bonds of eternal ignorance and servitude, and man can raise himself only by knowledge in any sphere of worldly activity. True knowledge does not stand in the way of discharging one's duty to society even in such spheres as war. "He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kills these people, he kills not, nor is bound (by the action). (18-17. Gita.). The Gita is opposed to destiny in matters regarding self-improvement. "A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself. (6-5. Gita)". in opposition to the verse of the Koran, "God amplifies and straitens the means of subsistence for whom He pleases. "The goal of religion is the attainment of true knowledge, and not bread. Religion tells man to effort in the righteous way to earn bread, but when enemies deprive one or a nation of its bread, religion tells you to protect yourself, but no religion can serve one with bread. Of course a particular community may invite a few into its fold and offer bread for the time being. The bread that religion offers is not made of wheat and barley. (6-57, 8. John).

"Jnana swarupa makhilam jagat detadabuddhayah artha swarupam pasyanti bhramyanto moha samplave; yetu jnana vidas suddha chetasas tekhilam jagat jnanatmakam prapasyanti twad rupam Parameswara. "(Vishnu Purana). The ignorant see that the world is of the essence of matter, while the wise see it as the manifestation of knowledge and

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of the essence of God. This is the consummation of knowledge in religion. Those whose salvation lies in bread and sword should not dally with religion. To accept religion but to fly at a tangent in material particulars is not the conduct of a true *banda* (obedient to God). Says Satan. "Because Thou hast judged me as deviating, I will surely make (evil) fair seeming to them on earth, and I will cause them all to deviate." (15-39. Koran.

Did Guru Nanak not understand the symbolism of the sacred thread? To him, it appears, ethic virtue was the "be all and end all". So he asked why the sacred thread should break, if it had any power, and he wanted a thread made of mercy, fortitude, chastity and righteousness. Of course the thread is intended to be worn by men who are practising those qualities for the still higher purpose of realizing the Brahman. The thread stands for something far above earthly qualities, such as "God is the Benificent and the Merciful." God is full of loving attributes to the ignorant; and the infants' school master is ready with biscuits and sweets to the child that fears going to school. But the sacred thread is twisted of twenty seven fibres and is to serve as a constant reminder of the descent of the spirit into the body, that man may not fall into temptation by identifying himself with the body, in contradiction to the notions held by the Christians and others that the human body constitutes the soul. "Every man is a soul. No man possesses a soul separate and distinct from his body". (p. 4. Cause of death by J. F. Rutherford.). Man is analysed into parts or *tatwas* thus:—(5) earth, water, fire, wind, ether. (5) their essences; *gandha, rasa, rupa, sparsa, sabda*. External organs (5),:—*vak, pani, pada, payu, copastha*. Internal organs (5)—*ear, touch, eye, nose, taste*. Functions of the mind 4:—*manas, buddhi, chitta, ahankara*. Spirit and its energy (2). Each of the 27 fibres of the sacred thread stands for one of these 27 *tatwas*. And the Gayatri Mantra represents in sound what the thread stands for as a material symbol. This constitutes the essential realization of the spirit and its func-

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tioning through the organs of the body. But in an age when natural goodness, truthfulness and kindness are sadly lacking, and much exhortation by means of threats and promises fails to arouse even a feeble response, ethics and a heaven full of sweet things and pleasant voices are the highest attainable goal. Therefore, it is said in the Purana. "Kalis sadhuh". i. e. in the age of sin a good man easily obtains Divine grace, because a good man is a rare specimen.

Strength is the goal of a weak man. Goodness is the goal laid open to a bad man. What is the goal of a man who cares not to indulge in desires, who feels that goodness, chastity, generous disposition and truthfulness are the natural effulgence of the soul, and that they do not constitute attainments? What is the goal of Christ, Mahmad, Sankara, Madhwa, Ramanuja and Nanak? Is the goal attainable by them not open to others? I recollect having read a saying of Sri Rama Kristna in this wise. Four men journeyed together and reached a place where there was a high wall. One after another scaled the wall, saw what was beyond it, raised a cry of joy and leaped to the other side, and was no more. But the last one who had a greater presence of mind than the rest thought it would be good for him to return to his home and tell all his brethren of the beauties of the spot he had seen and lead them there. This one is the spiritual guide. The Rishis of old were men of this class. The prophets such as Mahmad were of a different class. They were at first chosen for their virtuous qualities and led on to higher stages of spiritual experience. During the while they were also made to prophesy, i. e. made to deliver the message of God. This is what is apparent. The underlying truth is that they were sent down for the purpose. After they were born, they invariably underwent a period of probation and training. Each prophet is a class by himself. Jesus had a fore-runner, and was born of a virgin.

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CHAPTER 3.

ARE THE HINDUS POLYTHEISTS AND IDOL WORSHIPPERS ?

1. Foundations of Symbolism :—

Islam and Christianity have condemned idol worship. Even Abraham was spoken of as an idol breaker. Hindu Books say that idol worship is for the dull minds. "Alpa buddhinam pratimarchanam". Vasista said to Rama that to worship an idol was like seeking a diamond in a heap of glass pieces. The Koran particularly speaks of false gods. In its opinion Mary and Christ are two false gods set up by the Christians by the side of the true God (5-116. Koran) As to the idols of the Jews and the Arabs, they set up stones in ignorance for imaginary gods, as the Romans did in several ways. The Hindu derived his images in a different way altogether. And his ideas of worship are also different. The Vedas run thus :—Brahman is in speech as preservation ; in up-going and down-going breath as acquisition and preservation ; in the hands as action ; in the feet as motion ; in the anus as excretion. This is a meditation on Brahman with reference to man. Now follows one with reference to the gods (forms of nature). Brahman is in rain as satisfaction ; in lightning as power ; in cattle as fame ; in stars as light ; in the organs of generation as generation, nectar and joy ; in the sky as all. He who meditates on Brahman as support is supported. He who meditates on it as greatness becomes great. He who meditates on Brahman as thought becomes thoughtful. To him who meditates on Brahman as bending low, desired objects bend low and he who meditates on Brahman as Brahman realises Brahman. If one meditates of Brahman as Brahman's instrument of destruction, the enemies who hate him die around him. His hated rivals also die around him. This self which is in man and that self which is in the sun

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are one." These verses of Taittiriya Upanishad clearly divide the worship of God into two well defined paths. One leads to knowledge and salvation, and the other to the attainment of desires : for both of which the Supreme God is to be worshipped. But in the worship for the fulfilment of desire, God is to be worshipped as the fulfiller of that desire, e. g. in lightning as power. Thus God is called Rudra and lightning is made His weapon. Now Rudra is not another God set up by the Supreme God. Hence there are no false gods and no plurality of gods, no such as the Muslims think there is. Again," say, a man wants health. The Upanishad on the point is, "In the stars as light" The sun is the giver of life, and the sustainer of life. So God whose is the light of the sun, is called the sun, the reviver, and health is secured by a prayer to God as the Sun. If only knowledge and salvation are desired, Brahman is meditated upon as Brahman. The Vedic mantras have divided themselves into these two well-defined classes. If one says, "I begin in the name of Allah, the Beneficent, the Merciful," one is appealing to the God with the attributes. Since Brahman is both with and without attributes, the Hindus have made a distinction between the aspirants of the two phases of Brahman, and called the worship of God with attributes as lower worship, and the pure meditation on God without attributes as the higher knowledge and the higher form of worship. Salvation comes very slowly to the man following the path of the lower knowledge. For the aim of these men is the attainment of desire, of happiness here and of happiness in heaven.

If Islam calls God "MUMIT" or the annihilator, Hinduism calls Him Rudra; in the same manner "MUHIT" or the surrounder is Vishnu, and so forth.

2. Symbolism of idols. : -

At first image worship was unknown to Hinduism. Yajna or oblation into the fire in the name of God was

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the only mode of worship. Idol worship was the only mode of worship known to the descendants of Noah and even Abraham set up a stone and poured oil on it. Rachel stole her father Laban's idols. The idols of the Jews and Arabs represented none but their own stony selves. Idol worship seems to have spread from that land during the Buddhistic age into India. What ever the origin of it, the Hindus have not blindly copied the practice.

In India an Idol is a symbol of the several attributes of God. e. g.

Thing created.	Symbol.	Sanscrit Name
Soul — —	Diamond —	Kousthubha
Perfection —	whorl of hair on chest ...	Sri vathscha.
Tamasic quality...	Conch — ...	Sankha
Rajasic quality ...	Bow ... —	Sarjna.
Mind	Disc ... —	Chakra.
Intellect	Mace	Gada
The five elements	Neck lace of 5 jewels. — —	Bhoota mala (Vyjayanti).
Senses — —	Arrows — —	Sarah
Knowledge —	Sword — ...	Khdaga
Ignorance —	Sheath of sword	Khadga kosa

These and others represent the ornaments and weapons of Vishnu. The idea underlying this symbolism is that when the form represented is kept in mind, the might and the work of God may appeal to the mind at once. The instruction of Mahammad on the matter is "Ihsan is that you worship God as if you see him; and if you cannot do this, worship Him as if He sees you."

3. Hindu concepts concerning God and creation.

God is the creator, protector and destroyer of the Universe. The three functions are not assigned to three entities. "Brahmatwe arujate sarvam; sthiton palayate panaha, rudra roopaya kalpante, namas tubhyam trimoor-

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tave." (VishnuPurana). God is known by the three names, Brahma, Vishnu, and Rudra. Vishnu is the protector. Other religions which call God by the names, "ALLA" and "LIVING GOD" call Vishnu only by those names. The Brahman of the Upanishads is distinguished from this name, Vishnu because of the passive state of Brahman. Brahman is shortly described as "It moves; It moves not, it is at a distance. It is near, It is within all this" "That which is not expressed by speech, but that by which speech is expressed, know that indeed to be the Brahman, not this which people worship." "The eye does not go there, nor the mind: we do not know That. We do not understand how to instruct one about it. It is distinct from the known: and more-over above the unknown." That or Brahman is simply potential existence, And when the thought of creation arose in Brahman, that is called Maha Vishnu, the Omnipresent, because in Him is manifested the universe- "Anoraneeyan, mahatormaheeyan," Brahman is the smallest of the small and the greatest of the great. The smallness refers to Brahman, for when there was no creation, there was no measure, and no greatness. He who says "I am that I am" is Maha Vishnu. The whole universe is His thought, and is in Him. To Him do we all look for knowledge and protection. He is Rudra when He destroys the worlds. i.e., reabsorbs them into Himself.

Now, since the world is thought, it is permeated by his spirit. "He got a desire: I should become many. Let me produce creatures. He performed austerities. Performing austerities, created all this, whatever is here. Having created it, He entered it. Having entered it, He became the actual and the yonder, the defined and the undefined, the staying and the stayless, understanding and ignorance, the real and the false. As real it became all this whatever. This is called real. (Taittiriya) Hence the universe is energy, and spirit pervades it. Man is spirit.

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4. 'Psychic control of energy.—

Since the universe is energy, it can be controlled both by it-self and by the spirit. For from the spirit is the energy. The law of energy submits to the laws of the spirit, Therefore the rule is laid down thus:—(Daivadheenam jagat sarvam) the universe is subject to spiritual control. (Mantradheenamtu thath daivatam) the spiritual force is acquired by the culture of the mind. (than mantram Brahmanadeenam) that mental culture is practised by the Brahmin. Thus a great mantra sastra has come into existence. The word Deva mostly never means God: that which shines is deva. The senses are devas. The sun, moon, and stars are devas. Any force is a deva. A force is conceived and developed in the mind till it attains the state of manifestation. The Christians and the Muslims are unaware of this psychic science and its possibilities of self development. Let me illustrate one such practice or upasana. Say, Ganapathi, the lord of power that confers success and removes all obstacles. Ganapathi is the child of two mothers, Parvathi or patience, and Ganga (water) or continuity, i. e., Perseverence. He has an elephant's head symbolical of a big thoughtful head. The proboscis symbolises extra hold and alround effort. He has only one tusk representing single minded attack of the task undertaken. He loves wild flowers and grass, symbolical of profuse and persistent growth in spite of adverse circumstances such as want of tending and wilful destruction by animals and men, i. e., persistence in self-expression. He rides on a mouse, symbolical of carefulness to petty details which contribute to success and whose neglect results in ruin. The man who develops these qualities of the mind is not placing another God by the side of the true God. The devotee of the supreme being who submits to the will of the Lord and renounces success and failure for the sake of the emancipation of the soul from bondage does not take recourse to such prac-

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tices of spiritual force. He who has no belief in super-physical or psychic energy is still unconsciously employing similar means though not as systematized by the mantra sastra. For all worldly mortals in whom religious and moral virtue is not denied because they engage themselves in worldly pursuits, culture of sciences and arts and crafts is ordinarily permissible. If then the invention of the plough to till the ground, of the gun to shoot a tiger of the machine to turn out work, of electricity to carry his messages and draw his cars is not the setting up of mechanical gods by the side of the true God, even so is the development of the spiritual force called Ganapati. The care, attention, precision and investigation which enter into the invention and construction of the machine are utilized in the development of the spiritual force, Ganapati. The machine is dull matter and consists of mechanical parts: the spiritual force is the spirit of the living man and is given parts which the parent man has. Since all spirit is of the essence of God, even so is the spiritual force developed of the essence of the Divine. If it is wrong to create such a force out of the mind, it is equally wrong to cause the seed of the loins to develop into a child. Furthermore, if it is not wrong for a weakling to exercise his limbs to become a strong man physically, it is never wrong for a man to develop himself spiritually, i. e., to further evolve into a strongly spiritual entity.

5. Attainment of spiritual evolution through psychic control:—

The aim of mantropasana is not "Lord, thy will be done." It is "I am the essence of the Lord." The aim is not to pass into the sleep of death to be raised on the judgment day: but to cut off that sleep after death, to pass out of the body as a live entity not subject to heaven and hell, but to be a heaven and a god unto oneself serving at the

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feet of the supreme Lord. "The resurrection of man will be according to the shapes of their actions. Hashrat un nasu ala surati amalihim." (Hadiz of Islam). This kind of oopasana is of a higher kind than the development of the spiritual forces like Ganapathi. It is called "Ishtadaivopasana" corresponding to "my god and your god" of the Christian thought and 'my Rubb and your Rubb' of the Muslim religion. This practice consists in choosing for oneself any one of the names of God and concentrating on that name and its aspects. Thus have arisen the various temples dedicated to Rama, Krishna, Padmanabha, Brahma, Vishnu, Rudra, Siva and so forth. The external image adopted is for practice to form a mental image, a spiritual form in which the man rises up after death. How each form is determined has been already explained. Further disputation on the subject is here unnecessary. The images set up in the Catholic churches are not for the purpose mentioned above, but to evoke feeling in the hearts of the worshippers, and to remind them of the incarnation that came for their redemption. I am open to correction if that is not so. But the shapeless images set up by the Indian Shia Muslims stand for their saints and offerings are made before them. The images are looked upon with the utmost reverence. The wonder about the image worship is that whereas the Vedas and the Upanishads never spoke of idols, idol-worship came in as an evolution of the Hindu thought. Images are set up by the Catholic Christians and Shia Muslims in utter defiance of the injunctions of the Bible and the Koran, and without much connotative value. The reason is not far to seek.

6. Justification of symbolism:-

The human mind itself delighting in a physical body, is so constituted that it likes to see its abstract ideas represented in a concrete form, because the concrete appeals to it more readily than the abstract. The whole

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creation is a concrete expression of an abstract thought. The development of fine arts is the realisation of this innate nature of thought ever trying to see itself: for therein is the pleasure, the essence of realization. The concrete manifestation which is merely a realistic impress of the parent thought is again capable of rousing in its observer the thoughts which gave it the expression. This is the truth which Nature not merely is constituted of, but which it unfailingly conveys to its observers. The desire of the human heart for all symbolic expression lies in this fundamental truth of Nature. To condemn it is to kill the human heart and to deprive the human being of its senses. Self expression is the religion of Nature. The God who gave the commandment to Moses, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," also commanded him to build the tabernacle and furnished him with an elaborate detail of the decorations including the mercy seat with two *cherubims* of gold in the two ends of the mercy seat. Much religious learning is not synonymous with insight into truth. On the other hand the greater the religious learning, the greater is the bigotry of the man. Very many people feel self satisfaction in that they have discarded image worship, because they close their eyes and utter some prayer. But if ever one's prayer crosses a certain border land of apparent thought plane, one's own physical form stands before one's mental eye. That is the true image. A human being is an idol of flesh and blood, and an idol of spiritual matter within it. The spiritual image is one's obstacle to progress. This is the reflection on the mind of the physical body and is representative of the subtle body. The subtle will accompany one through his earthly death. How can one get over this image? It is easy for one to put aside an external object, but one cannot put aside one of the bodies in which one is clothed. If a man is capable of forgetting his coat that he has on for a while,

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the shirt under it persists on his attention, probably because it is more thoroughly wet with the perspiration. If a man is ignorant of this truth great is his loss. His denial of its existence will not solve his difficulty; for till he knows his image, he may be certain that his prayer has not penetrated skin-deep into himself. Blessed is he who can dissolve this subtle body, for his spirit is liberated from the greatest bondage, the life in Barzak or sheol, or preta loka. Blessed is the man who can atleast destroy the durvasanas or evil tendencies of this body and evolve into a super human being by mantro-pasana. Blessed still is he who if he has not efforted even at evolution desires rebirth in this world, for he shall have further opportunities of development. But what shall I say of the man who is content to let himself lie in the grave in this subtle body- full of the tendencies of his earthly life, to rise some millions of years hence to take the award on the Judgment day ?

This notion of the Judgment Day after the destruction of the world is purely a Pre-Christian one which somehow has found acceptance in the New-Testament, But there does not appear strong foundation in the Koran for the existence of this belief among the Muslims to the extent it now does. (Vide chapter 6 Para II.)

CHAPTER - 4

THE FIRST MAN

1. The doctrine of original sin examined :—

The religions Judaism, Christianity, and Islam have started with a very unhappy notion concerning man and his consort, particularly the former two. Nothing more ingenious in the mytholoy of religion can be conceoted than the attribution of the cause of human failings to the malevo-

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lence of Satan. It looks so very odd that God should create a particular tree in the garden of Eden and tell Adam not to eat of its fruit. And then there is the vily serpent also. The tree and the serpent, call him Lucifer or Eblis, are there, the object of temptation and the tempter. The serpent approaches the woman and tempts the man through her influence over him. Firstly the vaunted perfection of Adam and Eve consisted in their ability to name the things in the garden (Koranic) and in their blissful ignorance of their very nakedness. How did Adam and Eve differ from the naked savages whom the Christian Missionaries brought under civilization, save that they were placed in a prepared garden? Are we to understand that the angels who surrounded the throne of God could not name the things in the garden and were inferior to this naked child of God, blind to the parts of his own body? The angels were made to bow to Adam. There was a haughty one among them which turned into the naughty child of God, and God in his mercy respited him till the day of resurrection. Why: It was the will of God. The naughty child, as is often the case, received his charter of liberty to work mischief and mislead the innocent. There is a proverb which when translated runs thus: My son is a mischievous lad and he may beat you on the head, so protect your head with a branch of thorns, or I will beat you. So pitiable man is between Scylla and Charibdis. Thus Adam and Eve fell to the temptation of Satan and ate of the fruit of the forbidden tree, which act resulted in their discovering that they were naked. If Adam and Eve fell at all, they did fall into a better state of existence. What were the consequences of their fall? The woman was cursed by God. "In sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee." Who should curse the serpent for this blessing of family love but the debauching bachelors and maids? If it is argued that had Eve not fallen, she would not have had to bring forth children in sorrow, it is not stated in the Bible that by the fall God ordained a

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different structure of the woman's body, resulting in a different way of functioning. The only meaning is that God's intentions were hastened. If it is by a curse that the woman's love was to her husband, what should have been the blessing ! Would it have been the community of wives, a chaotic common-wealth of flesh as was said to have been declared by Janab-i-Quddus of the Babi movement ? Unthinkable. As soon as the woman was made and brought to Adam, he said ' Therefore shall a man leave his father and mother and shall cleave unto his wife ; and they shall be one flesh. 2-24 Genesis. The curse is merely a reiterated sanction of Adam's cherished wish. And the curse on Adam was ' Thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread. ' Man has learnt to be industrious by his expulsion from the garden of Eden. Who should curse the serpent but the idling vagabond ? And God exclaimed, " Behold, the man is become one of us, to know good and evil-" Not only does this verse tell us that Adam was an amoral savage, but that the serpent raised man from a stupid to a saint and the equal of God. Therefore curse not the serpent, call it not the devil. It is purely in man to raise himself up to divinity ? and if he fails in his attempts or falls into wicked ways, it is wholly due to the weakness present in him, but there is no devil, no extraneous agent to tempt him to do evil.

2. Adam was not made a perfect man :...

Lucifer is the son of God and overlord of Adam. Lucifer had in him the temptation to make man his entire slave. The perfect man, Adam, fell to the temptation of Lucifer over such a simple object as the fruit of a tree, because by eating it 'he should grow wise. Now both Lucifer and Adam were the creations of the Almighty God. God wished to create a perfect man and he created one, but when tested that man proved imperfect. Then Lucifer only helped God to know that His work was imperfect, God

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wished to creat an overlord of man, but one who would be obedient to Him. Even he, Lucifer, was not perfect : in him was the imperfection at first, and it was transmitted to the guileless man. Who is to blame for the imperfection existing in these two individuals? If an unsound pot breaks at the first slight impact it receives, the pot is not to blame but the maker of it. The pot which so easily breaks is not soundly made. Adam was not created a perfect being. Lucifer was not created a perfect son of God. For these two first imperfect acts of God, the whole mankind was condemned to have been born in sin, for the atonement of which God sent Jesus Christ : for why ? The wilful sin of Adam must pay its price, and the one who pays it must take his place as a sinner. " But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed; he bare the sin of many." How does this argument sound in the ears of any man of common sense not trained in the belief ? It is nothing but mystic dogma superimposed on the average intelligence of man by grave-looking theologians, that he might look on them with awe and reverence for their great wisdom which could propound theories most un-understandable, yet capable of working their magic influence on man's inherent weakness called belief. Islam cannot be accused of bearing any malice towards Christianity, for the prophets of the Bible are also its prephets, Jesus included. Jesus was upheld and his followers were assured of devine grace. Yet the Koran refutes some of the fundamental tenets of Christianity. And those dogmas that the Koram objects to, do not carry conviction to any one of the thinking part of mankind outside of Christendom. Christ's message to mankind was not directly recorded as the Koran was done, but apostles, learned in the mystic lore of the hoary past, made a mess of Christ's doctrines and the earlier beliefs and prophecies.

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3. The first man according to the Koran:—

The Koran repeats the story of Adam and Eve, though not agreeing in all details with the Biblical version. The Koranic story of Adam cannot be treated as a mere allegory (as some of the modern Muslims would have us believe) if the following hadiz attributed to the Prophet is not spurious, "innallahataala khalafa miyata alafa Adamin i. e., God has created two lakhs of Adams. The Koran does not attempt to give the origin of creation in detail as given in the Genesis, but in its general way states with reference to the creation of man; "And He began the creation of man from dust. Then He made his progeny of an extract of water held in light estimation. Then He made him complete and breathed into him of His spirit and made for you the ears and the eyes and the hearts " There is no information here to the special enlightenment of man,

4. What the Hindu Puranas say. :—

The Hindu version is that food is the Lord of creation. "Annadyeva khalvimani bhootani jaayante." The process of evolution according to the Hindu puranas was thus:— when the animal creation, the fifth stage of the process of evolution, was complete, the celestials or the Devas were created, The seventh stage of creation was that of the human beings. The eighth was a better creation as there was division of qualities in the manifested creatures. The celestials were at first living on the earth, but were able to wander in the higher regions. So they were called "oorthwa strotasah" The human beings were called "Vak strotasah". There was a free intercourse between the two classes, if they so desired. This is evident even from the Bible. "and it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them that the sons of God saw the daughters

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of men that they were fair; and they took them wives of all which they chose." (6-1, 2.) "there were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men and they bear children to them, the same became mighty men, which were of old men of renown." The giants were the Rakshasas, the evil angels. The Bible records events of a particular place. But the Ramayana and the Mahabharata recorded events of the several other places and especially of India. The angels and the giants that were living on the earth were cousins. e. g.. Kubera and Ravana, the former an angel and the latter a giant by the qualities they respectively exhibited. For the benefit of those who have not read the story of Rama it is necessary to state that Ravana, the giant, was in quest of gathering in his palace a galaxy of the most beautiful women in the world, and hearing that Sita, Rama's wife was a great beauty, carried her off. Rama killed Ravana in a great battle and brought back Sita.

5. The superiority of man among the sentient creatures :

The human being was not a direct descendant of the ape, but after the ape was created, God created the celestial beings, and then the human beings. Thus the human being is superior to the celestials in that he was a step higher in the stage of evolution, and so could develop himself to a stage beyond that of the angels. And yet he was restricted to the earth and made very low in the grade of the sentient creation, but above the animals. "Certainly we created man in the best make. Then we render him the lowest of the low." (95-4, 5. Koran). The giants are the lowest of the creation by their wicked qualities, and man is inferior to them in the gifts which the giants shared with the angels. "Except those who believe and do good, for they shall have a reward never to be cut off." (95-6, 7. *ibid.*) Though man is placed as the lowest of the low, those who

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do good shall have a reward which will raise them in the scale of the sentient beings above the angels. For man ascends to the highest perfection through trials which the angels are not subject to. "We mean to try him ... we have shown him the way." (& 76- 3, 4. *ibid*).

6. Development of Adam's intelligence was assisted by Satan or the inner urge. :

To say that Adam was cursed to eat the herb of the field is meaningless. It at once suggests that the idea belongs to the civilized man. The primitive man did not learn to subsist on the cultivation of the soil so easily. It is written in the Hindu Puranas that the earliest man ate of the fallen fruit of the trees and honey flowing from the hives. Besides, the discovery of fire was not so easily made; and its use to cook food was another great march in civilization. The earliest people should certainly have subsisted by some simple means with a lot of animal instinct to guide them as to what could be eaten and what not. They must have learnt to hunt the small creatures round about them. Man was born like any other animal, and he must have built up knowledge by experience which his environments slowly taught him. It was still too soon for Cain to be tiller of the soil and for Abel to be a keeper of the sheep and for both of them to bring offerings unto the Lord. However it was the final development, to wit. the cultivation of the soil, that is indicated by the curse. The mist that went up from the earth could not be sufficient to feed four rivers Pison, Gibon, Hiddekel and the Euphrates. There was yet no visible firmament and no rain. This is sufficient testimony to show that the earth was raised out of the waters and that the soil was thoroughly soaked with water as to send up mist and form springs. The whole earth was covered by vegetation, and animal life filled the forests. No doubt all the earth could not be so perfectly made as the chosen place, the Eden. Supposing that Eden, the perfect place, did not

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exist, the forbidden fruit becomes experience, the result of observation and suffering. Then knowledge gained by experience opened the eyes of Adam. It simply means that man began to use his brains better than the animal which is guided mainly by much instinct. Man opened his eyes to his nudity, i. e., to his helplessness which required exertion to feed and to protect himself ; and to his passions. " And Adam knew Eve, his wife; and she conceived and bear Cain, and said, I have gotten a man from the Lord " The son, a gift from the Lord, cannot be vicious as Cain proved himself to be. They covered their nakedness with the leaves, i. e., they exerted for their needs and indulged in passions. That pitiable Satan or Lucifer is the Maya, the devolutionary momentum in man which rules over his will till he learns to rule over it. Lucifer therefore is the inner urge in man and woman to seek, explore and invent things in which the modern world has advanced so much. Thanks to Satan.

7. Satan the necessary negative principle of creation :—

I may figuratively express that Lucifer exists in matter as friction or resistance. just as in the senses as craving, and in the mind as inquisitiveness and distraction. In all these ways Lucifer is helping man to advance forward by placing limits and tests at his disposal. The man who crosses a limit knows by the consequences how much is permissible ; the man who passes the test knows how much of an acquisition is needed to achieve a result. The craving and the distraction, throw down the unfit and raise the fit. The unfit must effort more. Especially in devotional practices, distractions of several kinds afford helpful tests to tell us what amount of inwardness or absorption we have achieved. Without these tests the acquisition of mental resistance to externality of vision and feeling is impossible. One need put up a dam across a stream where



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a greater depth of water is desired. The archangels and Seraphims have done very little for mankind, for they are merely creatures of Satan as man is one. Therefore Satan was respited by the all-wise God, and let not man curse him.

8. Adam is a mythical personality. :—

The Bible has its Adam and Eve. The Koran has its, Adam and Eve. The Vedas have their own Adam and Eve called Yama and Yami. But this pair did not sin and so were a blessing to their progeny. Every nation has its own story of the first man. And simply because these stories find mention in the sacred books they ought not to receive undue importance. That every religion has its own version of the first human couple is conclusive proof of its mythical origins.)

CHAPTER 5.

Christian and Hindn theology compared.

1. Sonship :—

The claim set up by the Christians of the sonship of Christ has its parallels in Hinduism which abounds in such relationship between God and man. In the Bible the angels were called the sons of God. Logos and Lucifer were the chief sons of God. The apostles were the sons of God by adoption. In the Hindu pantheon, Parabrahman who was called Mahavishnu when the thought of creation arose in him, first created Brahma. He arose in the waters, and found himself on a lotus. Brahma was called the son of Vishnu. Brahma saw by penance in his creator, Vishnu, the principles of creation, viz., the unmanifested substance

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and the evolutionary stages of that substance, vibration, manifestation; costruction and consolidation (Vayu, Agni, Apah, Prudhivi) together with their properties and the sense organs going into the make-up of the living beings. By the aid of Vishnu, he brought forth these into manifestation. Rudra was born of Brahma. What Brahma conceived were the seeds of creation which he saw in his creator, and they cannot be destroyed. Their outer manifestation is subject to destruction. And what is subject to destruction is Rudra sarga or the creation of Rudra. The evolution and the continued existence of the universe involves a combination of the two processes of demolition and reconstruction. Since these processes are continuous, the whole manifested creation is called Rudra sarga. And Rudra is called Natarajah, the King of dancers, representing the forces at play in the continuous manifestation and preservation of name and form. This process of demolition and reconstruction goes on till the time of dissipation and exhaustion, when the whole creation will be destroyed by fire. So the Lord of the living or extant universe is called Rudra. Another name for him is Siva. Rudra dwells in the minds of the good as Siva, for the good keep in mind the fate of the created universe and pray to God for mercy and walk in the righteous way,

Mahavishnu or the Supreme God is not different from Brahma and Rudra. These latter must be construed as only cyclic durations of functions. For it is stated in the Puranas clearly "VISHNUR BRAHMA SWARUPENA SWAYAMEVA VYAVASTHITA : TATAH SA BHAGAVAN VISHNOO RUDRABOOPA DHAROPYAYAH KSHA YAAYA YATATE KARTU MAATMASTHAA SAKALAAH PRAJAAH" Vishnu becoming Brahma created the worlds and becoming Rudra destroys them. Therefore if we wish to disabuse our minds of fond beliefs in the literal truth of mystic language we can with perfect logic arrive from the Biblical records at the truth which will be in perfect accord with the doctrines of Hinduism.

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2 Brahma or Logos—Maya or Satan:—

God is conceived as Sath-chit-anand. i.e., existence knowledge, and bliss. The sath and chit are not the composite attributes but are only one in essence. The state of cognitive existence is bliss. But when God willed that He should create, His knowledge, exhibited itself as two attributes, the para, and the apara. Para is called intelligence, Purusha, and Akshara : and it should not be confused with parama purusha or paramaatma which refers to Supreme God (15-17, Gita). The Purusha or Intelligence evolved out of itself all forms making use of the apara. The purusha or para is in itself the self-acting law of God, Thus the Para is the active principle, and the Apara is the particle acted upon. The basis for the activity of these two is Paramatma. The first product is called Brahma or Logos. But the Para remains in spite of the beings it evolves out of itself, for Para is co-extensive with God being his knowledge. And because the whole creation is the downward march of manifestation, Para in apara, from God to coarse matter in which the individual soul is to exist, the out-look of all creation is outward and therefore contaminated by flesh out of which it issues forth. This trend of creation or the downward march and consequent contamination of the outlook of the individual is termed Maya ; and Maya is the momentum of devolution left in each individual. This, indeed, is what is called the individual spirit energy actuating the senses to work. Taken collectively for the whole universe it represents the sum total substratum of spirit energy. Call it Maya or Satan. It is working in each individual as Satwam, Rajas and Thamas in its varying degrees of intensity. Man is therefore supposedly perfect as he is constituted of this momentum which can work and develop in any desired direction in a body, whose physical and mental machinery is thoroughly fit to cope with the activity.

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3 Brahma and Maya, or Logos and Lucifer create the world. : —

Reverting to the subject, Brahma or Logos is the outward cyclic symbol of creation, but really it is not Brahma or Logos that creates. It is God himself, His power became manifested. "The Logos was the beginning of the creation of God." "Who is the image of the invisible God, the first born of every creature. For by him were all things created.....And he is before all things and by him all things consist." (Col, 2-15 to 17. Bible)

Logos or Brahma is a representation of that part of God's power which became manifested. "Or what avails thee to know all this deversity, O Arjuna ? (know thou this that) I exist, supporting the whole world by a portion of Myself." (10-42 Gita). And Lucifer or Maya is a representation of God's Para or knowledge. In this sense Brahma and Maya, or Logos and Lucifer have created man and woman, the perfect (—able) creatures. In both man and woman are present the 'sath and chit' represented by chit only in its two phases Para and apara, for sath is a permeating basis ; and so Logos or Brahma is the macrocosm and man and woman are the microcosms, In plain words, Brahma is life plus matter involving the manifested universe and so is the living being in maniaure, with this difference that the living being is a perfectly [evolved and conditioned state of that Brahma.

4. Jesus was tested to judge his fitness for his Mission. :—

Through the long ages Logos and Lucifer had taught the Jewish mankind of the existence of God, the way of righteous living and the offering of man's dearest attachments for the pleasure of God. Then when the time was ripe for further instruction, Jesus was born to teach the

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highest of sacrifices, the sacrifice of the self or Atmayejna in upholding righteousness and in keeping to the perfect faith in God. Jesus was a man like any other man. Jesus was as much a representative of God, and Logos and Maya as every other human being is. But he was specially sent for a special purpose, He was, therefore, endowed with the requisite qualities in which he outshone the rest of the Jewish mankind, Yet he was trained and tested to see whether he was up to the expectations, "Then was Jesus led up of the spirit into the wilderness to be tempted of he devil." (Mat, 4-1). And when it was seen that he was not attracted by anything wordly, the devil left him. The poor devil did his duty by God, "When the devil leaveth him, and behold, angels came and ministered unto him" The sacred mission could not be entrusted to an unworthy man. Neither could divine knowledge be imparted to a man of the world, Jesus was therefore tested and found worthy to do God's work. Nachiketas, desiring the knowledge of immortality, begged Yama thus :—"This well known doubt as to what becomes of a man after death—some say he is and some say he is not—This I shall know being taught by thee" Yama replied, "About this even the gods of yore had doubt. For it is not easy to know—subtle is the matter. O Nachiketas, ask for some other boon. Press not this on me." Then Yama offered him centinarian sons, cattle, elephants, gold, horses, longevity kingdom, nymphs chariots etc. But Nachiketas said "Ephemeral these. O Death; these wear out that which is man's—vigour of all the senses. Even the longest life is short. Thine alone be the chariots, thine the dance and song." Then Death was satisfied, and he taught him the knowledge of immortality. (Katha Upanishad).

5. Krishna and Christ.;—

The Holy Ghost is the Para Sakti or Atma Maya. It descended on Christ, but Krishna came along with it and

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at the same time It also manifested itself as daughter to Nanda, while Krishna was born to VasuḍDeva, The two babes were exchanged for the safety of Krishna, Kamsa, Krishna's uncle demanded the child of his sister. The exchanged girl was presented. Desiring to kill even the girl, he threw her up into the air. But the baby went higher up assumed a divine shape, and announced to the king of his certain death in the hands of the newly born babe, Krishna. Events somewhat similar in character are recorded round about the births of Krishna and Jesus. Kamsa and Herod were the enemies respectively of the two new horn babes. Jesus was taken to Egypt and Krishna to a village on the other side of the Jumna river, where he was bred unknown to Kamsa. Both the kings ordered that all the babies under two years of age should be put to death. Jesus returned when Herod died. But Kamsa ultimately found out Krishna and sent for him. The king's plot to see the boy killed failed, and the boy prevailed over the king, put him to death and released from prison his aged parents who were overjoyed to see their liberator and son, now a grown up lad of thirteen.

6. What Christ Taught. :—

The resurrection as commonly understood may, if at all, be true of the Pre-Christian Jews who had no idea of spirit life. To them man had no soul i. e., the carnal body with the intelligence working in it was one whole. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." 2-7 Gen.) His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (13-47. Ezek) Jesus obtained or realised immortality after his resurrection. "For as the father hath life in himself, so hath he given to the son to have life in himself. (5-26 John.). It is thus clear that the teaching of Jesus brought immortality or the knowledge of the soul to the

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Jews. The phraseology of the gospels should not cause confusion to any one, if one remembers that "God only hath immortality" (1. Tim. 6. 16.) and that immortality means God. Unintelligent men believe and teach that immortality is a thing that can be conferred. Another belief is common that there is a liquid going by the name of Amrutam, Nectar. Ab-e-hyath, etc., which is the drink of the gods and the tasting of which confers immortality. Amrutam is another word for Brahman. When Brhama or the microcosm in God, which is the extant universe ceases to function, then is there immortality to the specks of dust in it? God and immortality are not two things but identical. If this truth is well grasped, the eternal heavenly life, and eternal torment in hell become nonsense. "That is Brahman. That same is said to be immortal"" Thath Brahma. Thadeva amruta muchyate " (Katha Upanishad 5-8.)

7. The law of the universe tends to the rebirth of individuality. :-

God is immortal and his law is eternal. All things that must proceed from these two concomitant sources are subject to resolution into them. Those who are resolved into law, follow the course of the law i. e., repeat their being. Those who are resolved into God lose individuality. This attainment is called Mookti or freedom from the law, and is also designated "AATYANTIKA PRALAYA," To those who have realised that God is their soul, where is the scope for them to exist as separate entities? The Sufi Muslims who differ on this matter are under a delusion owing to non-understanding. The salvation of the Christian and the Muslim lies in reaching a place called heaven, as the reward of virtuous living on earth and faith in God and His apostle. The heaven of every virtuous man is assured under the three religions. But by whatever grand name we may call this doctrine of "Work-with-the-hope-of-a-reward", elevated minds pass beyond this stage of baited virtue and

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realize that to satisfy the dictates of their soul they must be good and virtuous, provided they are not obsessed with ideas of heaven and hell. If they get a little higher up in their spiritual development they are unable to think except in terms of goodness and selfless virtue. This is the nature of every soul which is but covered over by dross born of the contaminating influence of Samsara or conditioned existence and its consequential course of life, which includes (1) the inherited lot of the being, viz. national, parental and climatic influences on body and mind, (2) the acquired lot of the being dependent on the former. The influence which causes and shapes every individual through long ages of history is thus repeating itself in every individual. And if individuality is but the sum-resultant of this influence, one fails to see how every individuality is not a rebirth of the former causes that went into its making. And what is an individual but an embodied product of these repeating influences which work into existence guided by an intelligence Supreme, i. e., that which has the power to focus the influence into a seemingly volitive entity.

8. Individuals have no souls. :—

It is thus clear that the individual soul has a mythical existence, and that man is an animal nature made, in the same way as a machine is man-made, except that an All-pervading Intelligence has enlivened the carnal machine. "For that which befalleth the sons of men befalleth the beasts : even one thing befalleth them ; as the one dieth so dieth the other ; yea they have all one breath : so that a man hath no pre-eminence above a beast : for all is vanity, (Eccl. 2-19. Bible) For the blood is life. (Deut. 12-23.) The Hindu mantras tell us that life is in the red corpuscles of the blood. "Rakthambhodhistapo tollasad aruna sara-jasdhirodha, prana saktih para. (O unearthly life that lives in the red lotus of the ocean of blood)." Since man

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is the highest developed animal he has certain superiority over the lower animals in his constitution which enables him to raise himself from the stage of the animal. That superiority lies in the moral consideration depending on the mental faculties that he displays. "Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him? (3-22 Eccl). All men who did not display moral consideration were beasts and died. Before the coming of Christ, morality was the only consideration on which men could hope for resurrection. For they lived on the basis of the laws of Moses. The teaching of Jesus revealed a new soul. The carnal soul and the moral soul are transcended by his teaching. But the apostles understood it not. They thought that all those who believed and acted in Christ would rise in his image, which is the image of God, Had they but known the truth underlying the teaching of Christ, Christianity should have escaped the centuries of misinterpretation, and would not have set up the Trinity of father, Son and Holy Ghost.

9. God is the only soul of all creatures:—

The new soul revealed by Jesus is God. God is the soul of all beings. The moral soul dissociates the man from the brute soul and prayers in the right way sunder the spirit from the moral soul. The spirit is the reflection or image of God and by right cognition that it is the image of the original God, the image vanishes with the cognition and the rays that formed the image or individual spirit do not function, after the bodies fall off. Those rays are the original men, the true intelligence and activity that became involved in the creation or leela. This is the knowledge which Christ intended to convey, but for which he thought his disciples were not fit. "I have yet many things to say unto you, but ye cannot bear them now." (16-12. John). But his words always convey to every man of understanding

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the meaning he intended to teach. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (17-4 *ibid*) "If ye had known me, ye should have known my father also; and from henceforth ye know Him and have seen Him." (14-7 *ibid*) "Believe me that I am in the father and the father in me." And the best proof of my aforesaid interpretations of Christ's teaching lies in this short utterance of Jesus. "I have overcome this world", witnessing thereby that he was a man like all other men, that he elevated himself through righteousness and knowledge to that identity of existence, "If ye had known me, ye should have known my father also," Christ was a Jeevanmookta, one who was free from bondage while alive. The same meaning is made clearer in the verse, "And now O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was." Let me analyse this verse.

1. I had glory with Thee before the world was.
2. Glorify me with that glory. 3. Glorify me with Thine own self. With Thine own self—does not mean—you yourself. The sentence means this :—(1) Bestow on me Thyself as my soul or (2) reveal Thyself to me as my soul, or (3) let me realize myself as one with Thee and thus obtain immortality. If Christ had glory with God before the world was, what became of it while he was on earth? What was the glory that he had before the world was? "Verily all this was in the beginning the Self only. There was nothing that winked. He thought — Shall I create the worlds, (Aitareya Upanishad) "This is the truth: as from a well blazing fire, sparks of a like form arise in a thousand ways; in that manner, my boy, diverse beings are born of that Imperishable one and merge in that very same place." (2-1-1. *Mundaka Upanishad*) He is the internal Atman of all beings: (2-1-4. *ibid*) From the foregoing quotations we see clearly what Jesus meant when he prayed "Glorify me with Thine own self." The spark of Jesus was, a part of the flaming God before the world was. And the glory of God was also the glory of

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Jesus. And what is the glory of God? "That Person is bright, formless, existing without and within, unborn, without breath, without mind, pure and higher than the high undecaying one" (ibid). Jesus who realized that God was his soul prayed that he might be received back into Him. This is the Atyantica Pralaya of the Individual soul. The finality of expression which proceeded from harmony is to reach harmony again.

10. The nature of redemption offered by Jesus.:

Reverting to the subject of the Pre-Christian destinies of the Jews, if the Jews were carnal souls and not spirit souls, how could the advent of Jesus turn the dead carnal souls into spirit souls? This is meaningless. Then what was the redemption offered by Christ's incarnation to the Pre-Christian dead? If the sacrifice offered by the life of Jesus was the price which redeemed them of the sin of Adam's transgression, does it thereby follow that the dead became spirit souls? Certainly not. The meaning lies deeper still. Adam simply signifies "haste" Adam could achieve nothing. He was attached to flesh. He loved himself and wife deeply. Still he soared high for wisdom. He failed. He died in ignorance. His progeny Cain and Abel were the representatives of the two classes of mankind, Cain the vicious and Abel the virtuous and truly God-loving. God refused the offering of Cain, while he accepted that of Abel. Soon Cain showed what he really was. From then onwards the vicious died in vice without a thought of their future, and the virtuous died in hope, but in ignorance still. Wiser men gradually began to appear. Saints projected their hope into the future, visualised their hope, saw that a man was in the coming; the ideal of their aspirations, the consummation of their hope was still to come. It was the evolution of the race thought groping its way to perfection, to the truth which they did not grasp. The Vedic Rishis, when they had reached that stage of thought

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evolution wherein they found that they could not attribute supremacy to anything existing or imaginary, poured out their hymn of praise, "What God shall we adore with our oblation?" and finally realized Brahman in the Upanishads. Similarly the thought evolution of the Jewish Saints in the search for an ideal of life which could lead man to perfection, saw the fruition of their hopes in the line of David. The saints are the bright part of mother Nature and their reflections are Nature's workings. How could Jesus not come into existence? So Jesus came: he was the fulfilment of the evolution of the Jewish race's spiritual thought. In him was represented the culmination of life's journey on the road to truth. Truth to stand unique and become established required the sacrifice of the lower man. Jesus surrendered the body and thus redeemed the spirit and established it in Truth. Thus was Jesus the redeemer. Those who followed in his foot-steps were also the redeemed. Thus the apostles exposed themselves to the same risk in standing firm in the truth they found and propagated. "They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent me into this world, even so have I also sent them into the world." (John. 17-16 to 18) But there is as much distance between Jesus and the apostles as there is between the apostles and their common following. "O righteous Father, the world hath not known Thee, But I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved me may be in them, and I in them." (ibid—25-26). It is thus clear that the mainstay of the apostles was Jesus, the earthly representative whom those who could not look up to God in the manner of Jesus, could look up to. "The Guru is Brahma, the Guru is Vishnu, the Guru is Maheswara, the Guru is the representative of Para Brahman. So I bow to the Guru." (Hindu conception of Guru spiritual) Jesus taught this truth thus: "And for their sakes I sanctify my-

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self, that they also might be sanctified through the truth." It was the Truth that was redeemed and resurrected by Christ's sacrifice on the Cross. Even to-day the men of the faith shirk the truth and misinterpret it to be in consonance with Might and buy the right to live, for-getting "He that loveth his life shall lose it" (12-25. *ibid*). The lease of earthly life which Might grants to us exacts a great ransom, the forfeiture of the life of Truth. Every man deals a blow on the head of Truth to save his own. Christ let the blow be dealt on his own head that Truth might be redeemed and established. The truth was his spirit and he let it live by his sacrifice and invited members to share it, the Truth, His Soul. "That they all may be one, as Thou, Father art in me and I in Thee, that they also may be one in us —" And Christ gave the warning to his apostles that they could not lie on a bed of roses in sharing the truth with him. "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." (15-20. *ibid*.)

11. Verifiable cosmogony in scriptures proves the truth of revelation. :—

The sacred knowledge does not confine itself to teach mankind of the existence of God, and of man's duties and relation to Him, but is almost all encompassing. The Hindu Puranas, famous for allegorical allusions, have described the origins of the earth and the sun and moon as born by churning the milky ocean or the nebula. The Devas and the Asuras being the forces that set the ocean or the nebula churning, or whirling, the first product that came out was a flaming poison or the sun which Siva swallowed and kept in his throat, i.e., the sun occupies a central position. Further churning brought out the earth (Lakshmi), the moon, the horse, (symbolical of the forces that hold the planets in their orbits) and so forth. The knowledge of the creation of the earth and the heavens does not transport one from the earth to the heaven, nor does belief

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in that knowledge turn vice into virtue, nor indeed can a mere belief in God and an apostle elevate human nature. But the knowledge of the composition of the world is essential in that life works in a material body and is affected by it. In so far as our scriptural knowledge of creation helps us toward understanding the mutual affection of body and life, only thus far is that knowledge of value religiously. All other knowledge, as for example that God created the heavens and the earth in six periods or days is of little spiritual value. But these matters though not relevant to spiritual doctrines, can yet be sufficient testimony to the truth of the spiritual content of revelation when we have means of verifying the accuracy of the statements concerning them. With this object in view we shall be justified in reviewing the first book of Moses together with the relevant parts of other books on the subject. The narration in Genesis of the early conditions of the earth's surface and the skies has been ably verified with Mr. Vail's theory "The Earth's Annular System" by Mr. J. F. Rutherford in one of his enlightened writings entitled "Creation." It is therefore unnecessary for me here to discuss the scientific aspect of the subject. But the corroboration of Mr. Vail's theory is also to be sought in any other revealed books. The Hindu scriptures contain abundant matter in corroboration of Mr. Vail's theory. The belief is still current among the Hindus of the existence of seven seas encircling the earth. (the salt sea, the sweet ocean, the ale like ocean, the jaggery like ocean, the curdled ocean, the milky or snowy ocean, and the ocean of fresh water.) corresponding to the aqueous rings of Mr. Vail's theory.

12. Biblical statements corroborate the Puranic theory. :

The Puranas describe the North Pole as the central point round which extended the Jambu Dwipa or land mass surrounded by the salt sea. And when this creation was destroyed by deluge owing to the gradual falling off of the

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rings of seas surrounding the earth, it became completely immersed in water and was described as sinking deeper and deeper into the water. God raised the earth out of the waters once more, and it stood like a ship or a lotus on the water. "Toyantam sa maheem jnaatwa jagatyekarnave Prabhuh anumanath thadudhaaram kartu kaama Prajapati." When the earth was lifted out of the waters it must naturally be that space was created between the waters and the earth. The waters surrounded the earth at some height. It is written in the Ramayana that Bhagirath by his austerities brought down the waters of the sky and they flowed as the river Bhagirathi or Ganges on the earth to give salvation to the children of King Sagara. In further evidence is cited the hymn 32 of Book 1 of the Rig Ved. where it is stated that the first great act of Indra was the slaying of Vritra the dragon of the darkness that surrounded the earth, which act disclosed the waters; and Indra cleft the channels of the mountains for water to flow down and thus gave life to Sun and Dawn and heaven i. e., when the last ring of heavenly waters was brought down, the sun was revealed; there was regular dawn after wards, and the firmament with its stars was first visible. From this it appears to me that the last flood did not affect the Pamir plateau and other northern highlands. The foregoing is not different in substance from the Biblical statements. "And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament and it was so." (Gen. 6 to 8.) "oojjahara kshitim kshipram nyasta vamscha mahar-nave tasyopari; jaloughasya mahato nouriva sthitah" (Vishnu Purana) "And God said let the waters under the heaven be gathered together unto one place and let the dry land appear. And it was so. And God called the dry land earth, and the gathering together of the waters called seas. And God saw that it was good." (Gen. 1-9, 10.)

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"Bhoomi bhagam tatah kritwaa sapta dweepan yadha tadham." (Vishnu Purana) In evidence of a ring of waters in the sky it is stated in Psalm 104-6 "Thou coveredest it with the deep as with a garment, the waters stood above the mountains." In the Atharva Veda book 4 hymn 2 vv 5 & 6, it runs thus "Whose through his might, are all the snowy mountains and whose, they say is Rasa in the ocean. The deathless waters, born in law, receiving, protected all the germ in the beginning, waters divine who had the God above them; what God shall we adore with our oblation?" (Griffith's translation). Rasa is a river in the sea of air flowing round the earth and atmosphere. Mr. Griffith thought it was a mythical river). The earth was without form and void and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. (Gen. 1-2.) Waters divine who had the God above them. Atharva Veda. (Griffith.) And he it is who created the heavens and the earth in six periods, and His throne on the water 11-7. Koran. These quotations are sufficient to show that the Bible and the Hindu religious books agree as to the origins of the creation with the scientific theory developed by Mr. Vail. This is testimony that the Scriptures contain ingredients of truth for the good of mankind.

13. Resurrection is mystic experience and relates to the individual's psychological conditions.:

Then concerning mysticism, the truth of it lies in the mystic himself. Mysticism is individual experience and is not verifiable in most cases. The mental vision is influenced by the nature and depth of thought processes. The experiences are therefore very varied and cannot be said to be truths such as may be verified even by another's experience. The state of existence after the death of a human being is a truth of this kind. The Jews, the Christians and

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the Muslims believe and their Scriptures seem to assert that the dead lie in sleep in the graves. The Koran tells of this matter in apparently contradictory ways. Now the majority of the Hindus do not bury their dead, but cremate them. Where do their souls rest, having no graves to lie in? The Hindus do not understand the Biblical statements concerning death and resurrection. The Hindu believes in death and resurrection by means of *Samskara* or Vedic rites. Thus a boy of seven is given the *Samskara* of *Upa-nayana* and initiated into the study of the Vedas and *Brahma Dhyana* by means of the *Gayatri* mantra. He is dead to the former uninitiated, unspiritual life, and resurrected spiritually to a new life. "He is now called a *Dwija* or twice born". Again when the lad grows into a man and a house-holder, and is ripe by study, prayer and worldly experience, then if he chooses he can die to this kind of life by undergoing another *Samskara*, that of a *San'vash*. Then he is resurrected to a wholly spiritual existence devoid of the cares of the family and the world. "He is now in the *Theoria* or final stage of evolution by Vedic rites." Of course I do not mean that the thousands of *Sanyasins* we come across in India are of this category. Only those who are really qualified in the sight of God are truly resurrected to the new life. In the life of Jesus this is exactly what happened. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. Math. 4-1. Then the devil leaveth him, and behold, angels came and ministered unto him. " Math. 4-11. This was the resurrection of Jesus. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli? Lama subachthani?* that is to say, My God, My God, why hast Thou forsaken me? (27-46. *ibid*). This was the beginning of the second resurrection." Go quickly and tell his disciples that he is risen from the dead: and behold, he goeth before you into *Gallilee*: there shall ye see him, Lo, I have told you." Jesus was then resurrected for the second time to a newer

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life. Many a ripe soul amongst the house-holders, desiring to leave the body in the fourth stage of life, take upon themselves the *asrama* of a sanyasin, when they are about to lose consciousness and die. But strangely they begin to revive soon after and live long to have an opportunity to elevate their souls to still greater heights. Even with reference to the life of the Prophet Mohmed these two spiritual transformations are definitely recorded. "Have we not opened thy breast and taken off from thee thy burden ?" (94-1, 2. Koran). This is the first rebirth or resurrection. The Lord of mighty Power has taught him, the Lord of strength, so he attained perfection and he is in the highest part of horizon. 53-5 to 7. Koran. This is the second rebirth or resurrection.

14. Some more doctrines of mysticism examined.

Let us consider the import of the following verses from the Bible,

"He will punish the wicked with everlasting destruction "

" And fear not them which kill the body, but are not able to kill the soul : but rather fear Him which is able to destroy both soul and body in hell- "

" God spared not the angels that sinned. but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment. "

" Consider and hear me, O Lord. My God, lighten mine eyes, lest I sleep the sleep of death. I shall be satisfied, when I awake with thy likeness. "

" For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. "

" To contradict the above statements we have the following verses.

" And it came to pass, as they still went on, and

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talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder : and Elijah went up by a whirl-wind into heaven. 2 Kings. 2-11,

“ And when the sons of the prophets which were to view at Zericho saw him, they said—the spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. 2. Kings’ 2-15.

“ And Samuel said to Saul, why hast thou disquieted me, to bring me up ? And Samuel answered.....therefore have called thee, that thou mayest make known unto me what I shall do ’’. 1. Sam. 28-15.

From the foregoing verses the following notions become manifest.

1. That Adam’s transgression had resulted in this death and in the death of his offspring.

2. That all beings when they die, sleep the sleep of death.

3. That David hoped to awake from the sleep of death in the likeness of the Lord.

4. That in Christ all who believe will be made alive.

5. The hour of awakening is not yet, but shall come.

6. The awakened fall into two classes :—those that those done good awaken unto the resurrection of life : and have that have done evil unto the resurrection of damnation. (John 5-29).

7. Death is the curse brought down by Adam’s fall, and life is the blessing brought by Jesus’s self-sacrifice in atonement of Adam’s transgression.

8. That the soul and the body of the sinner are destroyed by his death. (Ezek, 18-4.)

9. There is no work nor device, nor knowledge, nor wisdom in the grave. (Eccl. 9-10).

1. That a witch could awaken a departed soul sleeping the sleep of death.

2. That Jesus brought back to earthly life a dead man, Lazarus by name.

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3. That Eliza went with the human body to heaven unaffected by the curse of Adam's transgression and unatoned by the sacrifice of Jesus.

4. That the spirit of Elijah who had gone to heaven alighted on Elisha.

Thus we find that mystic experiences and religious dogmas are mutually self-contradictory, and that they do not afford sound argument for guidance. It is not to be questioned when the Koran does not recognize the atonement by Jesus and the doctrine of original sin. But the acceptance by the Koran of the doctrine of final judgment and resurrection ought not to confuse us here. The matter was dwelt upon in sufficient detail in the previous chapters.

CHAPTER :— 6

ETHICS OF RELIGION HINDU AND ISLAMIC

1. Goodness of God's creation :—

The origins of evil in man have been dwelt upon according to the Bible, the Koran and the Vedas. Now another side of the picture may be studied with interest. "God had made everything which He hath created most good" (Koran). There is no such thing as evil in God's creation. Nothing created by God could ever be evil. What we understand as evil has relation to our expectations. The ethical codes of each nation and each age have not been the same. The ordeals and punishments imposed upon criminals in the olden days have become distasteful now. The causes and the ways of rectification of human aberrations are being increasingly studied now. War is looked upon as a

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calamity to be avoided, while in ancient days expeditions were conducted and lands conquered for no other reason than that of the establishment of individual prowess and an extended dominion. This sort of conquest was sanctioned even by the Vedas, though not expressly, yet by the institution of the Aswamedha Yaga which gave an impetus to such conquests by the kings. The growth of a loftier conception of the value of human life and interests is certainly in evidence in this age. But the development of the spirit of a perfected nation or nationalism has robbed humanity of whatever benefits a mellow and just conscience could confer. Nationalism which shaped its own international policy ran amuck in 1914 A.D. It was not merely nationalism but the basic human moralism that was tested by God and found wanting. The consequent bondage of the world by way of debts, unemployment, trade depression; mutual bickerings, suspicions and dictatorships, is not merely the ashes of nationalism and diplomacy but the first lesson over narrow selfishness delivered by God, which the nations may learn to their profit. And by refusing to learn the lesson, they merely delude themselves. Is it not day by day increasingly becoming evident that the nations are heading to the dreaded destiny? Is it not a mockery of all that is fine in religion and civilization that the Christian Nations who claim to be the leading and most living nations of the world, unable to live like good neighbours, periodically destroy themselves and other innocent peoples, and yet hold aloft the Christian ideals of peace and good will on earth, which the nineteen and odd centuries of Christian life has not known? The Christian nations must be re-baptized into Christ, the Christ whom the one hundred and odd sects of Christian persuasion have never understood.

2. The missing link in the accounting by the Koran of the causes guiding man's world career.

If then God has created everything most good, why do scorpions, poisonous insects, disease bacilli, evil nature

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in man, earthquakes, volcanic eruptions, lightnings, storms, sharks, tigers and accidents exist or occur in the creation? God created all these. Satan has no power to create. Satan may make a bad use of things that exist, But Satan cannot kill, for life and death are controlled by God. Should it be granted that all evil exists to be made use of by God as He wills? For no affliction comes about but by God's permission. 50-43 and 64-11 Koran. The broadest construction of the above quoted verse, consistent with the sense that God has not created anything evil, should be that things by themselves are not evil but become so in relation to man's expectations when God permits affliction to come about by those means which we have classed under evils. If so whom does God permit to cause the afflictions? Say, God causes affliction himself or permits Satan to do it, Why? Let us say that God actively administers justice. Does He? If He does, no courts of civil and criminal justice are at all necessary. But this seems to be a wrong inference. For the Koran ordains the various punishments to be inflicted on the evil doers by the society, So courts of Justice exist in the intentions of God. Then why should man die of snake-bite or by the accidental drowning or by Plague? God causes creatures to die in all stages of life from the embryo to ripe old age. Why? Can the following verse suggest an answer? We try you by evil and good by way of probation (Koran). It means that afflictions overtake us not because we deserve them, but because God in His unbounded mercy conceives them for our spiritual benefit to see whether we can pass the test successfully. How is that man tried by way of probation who is struck dead by lightning or killed by snake-bite, or who is a victim to malaria? A bad neighbour imposes trying tests on a good man. Who has brought these two persons together? The dog in the manger neither eats the hay nor allows the bulls to eat it. Who has brought the dog and the bulls together? The monkey, while administering justice between two cats, eats away

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the bit of cheese. Who has brought the monkey and the cats together? The owls invade the rookery at night. Who makes them do so? God or Satan? How do the rooks deserve the attack? If Satan does it, since no affliction comes about but by God's permission, and since all evil visits us by way of test, Satan becomes the agent of God and is blameless. So also man who unconsciously becomes the instrument of Satan or God. And man is not responsible for the evil he does his neighbour. Can we rest assured of our conclusions? We are not safe in our irresponsibility. For, "Whatever benefit comes to thee, O man, it is from God, and whatever misfortune befalls thee, it is from thyself. (Koran) Where is the way open for us to escape responsibility? God makes us do evil but throws the responsibility for the commission on ourselves, and yet permits hurt on an innocent man, simply because either God wishes to test him, or his actions deserve the affliction. Is it not plain to us now that a link is missing somewhere, the discovery of which may completely rationalise our argument?

3. The search for the missing link, continued.

Wealth, poverty, deformity, defective sense perception and all other things contributing to human weal or woe are gifts from God to man, because God is compassionate and merciful, and means to try each individual in his own station and condition. And the followers of this doctrine, it should be presumed, are quite ready to exchange a high status for a low status, or a healthy body for a deformed or decaying one, for all provide equal opportunities of physical comfort and moral development, and have the same worth in the sight of God; but they don't do it, because God has never yet told any one of them that the exchange would be beneficial to the lowly placed. Also it is God who "amplifies and straitens the means of subsistence for whom He pleases." (Koran) What is his pleasure? Have we any means of knowing it? Surely God does //

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not change the condition of a people until they change their own conditions" (13-12 *ibid.*) God's pleasure lies in the effort each individual puts forth. While it is axiomatic that effort is a necessary ingredient of success, it is only a world of miracles that confers success on every effort well made. Experience does not negative the so-called chance. Beside the apparent effort and chance, there is something non-apparent, a water current over which man sails in the boats of effort and chance. "Say, I do not control for myself any harm or benefit, except what God pleases." (10-49. Koran) 2-47 Gita. This verse tells us that we do not control the result of our effort. The fruit of effort is governed by something unseen. It comes to us as a gift or as a punishment; but we are not aware how we merit the gift or the misfortune. Our effort was directed in the path we conceived for our benefit. The result may be adverse to us. "Whatever benefit comes to thee, O man, it is from God, and whatever misfortune befalls thee it is from thyself." (4-79. Koran.) God's laws are intended for the good of man, but these laws are inexorable. One may effort with the best of intentions. But one does not know where one violates the law and how. The consequence is a misfortune. In the same way one may be unconsciously fulfilling some law, or has taken some road which leads him to some profit, which he calls fortune, luck, chance, opportune effort, careful calculation of results and so forth. Human outlook is not by itself very clear. It is clouded at times and so it brings us to unwanted destinations. "Because Thou hast judged me as deviating, I will surely make evil fair-seeming on earth, and I will cause them all to deviate" (15-39. *ibid.*)

4. The admission by the Koran that tendencies are inherent by birth leads to the acceptance of the law of Karma.

"The life of this world is made to seem fair to those who disbelieve." (2-112 *ibid.*) This fair-seeming nature

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of the mind or intellect is a tendency of the mind inherent in this birth and is the cause of the successes and failures of the whole life "And man prays for evil as he ought to pray for good and man is ever hasty." (17-11 ibid) "Surely man's self is wont to command him to do evil" (12-53-ibid) These verses explain that the so-called Satan of the verse 15-39 and the unspecified agent of the verse 2-112, constitute the ignorance and evil inclination innate in the individual. This condition, viz. ignorance and understanding, and virtuous and evil inclination are the moral substrate gathered from the previous birth, and not a freakish dispensation of the merciful God whose creation is rhythmic law. Hence the statement "budhih karmanusarini" Thoughts arise in accordance with Karma And as this Karma is subject to complicated influences owing to social life shaped by the actions of natural phenomena, race, religion, and country, individuality is determined by the laws of the complex universe into which every individual act becomes submerged. Individuality is, therefore an apparent conditioned outgrowth of the universal intelligence or law whose self-expression is the universe Since the law persists and since individuality is not extraneous to it, it follows that individuality persists under one form or another. This individuality is conditioned by the nature of the physical body it lives in, the qualities of the mind it has brought by birth, the times, the place and the environments in which it has come to exist besides other factors such as race, country, religion and, up-bringing. The conditions of individuality give a special lead to every being; and just as a man who makes a journey from a certain place shares the advantages and the difficulties that his road offers him every moment throughout his journey, so is the journey of life in the world offered all the good and evil that lie on the road one's birth and attendant circumstances have laid open to one-self. All the problems that one meets on the road of life one must solve with the help of his intelligence, exper-

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ence and the like. Thus every event appears to be a circumstance which one has accidentally to face. Indeed it might be so but for the fact that one's own birth which is also a circumstance leads to others. This is how the law of Karma acts, and the law of Karma is the law of God and Nature, otherwise called the pleasure or the will of God.

5. Who is not reborn ?

Whether a man will have rebirth or not can be understood here only. What kind of life has a man led ? What have been his aspirations ? These certainly tell us where a man is going to be. "Whoever is blind in this (world) will also be blind in the hereafter, and more erring from the way" (17-72. Koran.) "Devilish are those worlds covered over with blind darkness. Those people who are the slayers of their self go there after demise. (Isa Upa. 3) "If one knows That while here then there is Truth. If one knows not That here, great is the loss. Discerning That in every being, the wise, on departing from this world, become immortal. Kena Upa, 2-5). Who is the man that can reach this immortality or oneness with God ? "Wherever thou turnest thy face, there is the face of the Lord." (Koran 2-115). The reason for this statement is to be found in the fundamental truth which the Muslims do not properly comprehend. "Vision comprehends him not (na tatra chakshur gackehati). He comprehends all vision (chakshushas chakshuh) (Koran. 6-104. Kena Upa. 1-2,3.) is it not clear to the Muslimism that God is the soul of all beings ? The question in the Kena Upanished is thus put ; By whom willed and directed does the mind alight on its subjects ? By whom commanded goes forth the first breath ? By whom willed do men speak this speech : What God, commands the eye and the ear ? To these questions the verse 6-104 of the Koran is a direct answer, For says the Upanished. "It is the ear of the ear, mind of the mind, tongue of the tongue and also life of the life and eye of the eye. Having left those behind, the wise on departing from

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this world, become immortal," The Koran says exactly the same thing. I am tempted to say that the whole Koran is but a development and reaffirmation of the few verses of the Kena Upanishad. "Sir, teach me the Upanishad. "The teaching is given thus. "Austerity, self-restraint and work are the foundation of it (i. e., the secret doctrine of the Upanishad). the Vedas are its limbs, Truth is its abode. He who knows this thus, having shaken off all sin becomes established firmly seated in the endless, blissful heavenly world. Yea, he becomes established. "This is the substance of the Koranic verse 89-26 (O soul that is at rest, ect.) The misunderstanding that man becomes God is somehow current in the Hindu and Moslem Sufi thought. But there is no authority whatever to support this view. "Thath twam asi." (that thou art.) This aphorism of the Vedas tells us only that there is That which every man is whether one knows it or not. If That is every man, then what we conceive to be the ordinary man is not That all. This man who is not That grows and perishes. That is the Law and the cause by which this man grows and perishes. That remains always. The knowledge which at first cognises only this man, grows till it sees that its cognition is erroneous and that itself proceeds from something else. When this false cognition recedes into the source, then there is no man at all. Thus there is no becoming but that is the nonbecoming. The becoming is the man. The non-becoming is the liberation from the samsara of the knowledge whose condition as an individual cognizer is the becoming or the man, Thus the becoming and non-becoming are the incarnation and ex-carnation of knowledge which again is only a thought ray of Brahman. And thought is only activity without an independent existence from the thinker. If man is knowledge, knowledge is thought and thought is activity, and activity cannot exist independently of the thinker or supreme source, then man is the supreme source which is termed That. Hence, That thou art.

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6:—Who is reborn ?

Whoever fails to realize this truth while living on the earth, he has no scope to learn it in heaven. Therefore he will return to the earth to gain that experience. The earthly body and the earthly life are so constituted that they can teach man the truth. Heavenly life cannot develop that experience unless the seeds of that experience are well established in the earthly life." If here one is not able to know before the falling of the body, then in the worlds of created things, he is fit for being embodied again. (6-4 Katha Upanishad.)

7:—Rebirth not explicitly stated in the Koran.

The Muslims think that as rebirth is not specifically stated in the Koran, it does not occur. Many things are not clearly dealt with in the Koran, for the Koran is not the whole book of God. It has come to teach one path leading to God. That path it has stated without equivocation. That path is the path of complete submission or surrender to the will of God, Its parallel in the Gita is, "Relinquishing all Dharmas take refuge in me alone; I will liberate thee from all sins. Grieve not." (18-16, Gita). The phrase "relinquishing all dharmas" is explained by the Koran thus:—"And we do not lay on any soul a burden except to the extent of its ability." (23-62)

8: Psychology of Action

Mind is shaped variously by various thoughts. Every thought that emanates from the mind or is received by it from outside, shapes it, or leaves an impress on it. Vasishtha tells Rama that thought and mind are one. To express the state of mind in a different way, it is always in a ferment. Good and bad thoughts affect the mind each in its own way. This process is referred to in the Koran and in the Hindu

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Sastras as the recording of man's thoughts by two angels. Chitra and Gupta i. e., (wonderful and hidden.) A quantity going by the name sawab, virtue, punyam, or azab, vice, papam does not exist. Virtue and vice are the impressions left on the mind by the thoughts, and act in the manner a number of colours added to a tumbler of water, change the water. Every moment man is a complete record of his life. (our memories are sufficient illustrations) and every moment man has an opportunity to change for the better or worse, though it takes time to wash and to have a clean slate. The world invariably presents every man both good and bad. But the mind acts according to its own momentum and chooses. The various impulses from within and without the man add to or lessen the momentum for good and evil. The inward impulses proceed from the inherent tendencies of the mind. The momentum of these tendencies of the mind finds a regulator in the will of man. If the will is weak, the momentum is let loose. That state is called Tamasic or dark condition. The result is a head-long running into good or evil. If the will is moderately strong there is a vacillation between good and evil. The momentum being modulated by the will to a certain extent, the silver rule of life is generally followed. This is called the rajasic or middling, vacillating temperament. It may be suddenly roused to action, but reconsideration prevails, if not before, atleast after an act is done. Most men are of this class. If the will is firm, the momentum is well controlled; the man is satwic in temperament. He thinks deeply and acts slowly but surely. The pure minded are suddha satwic in temperament. The impure minded are malina satwics. But the will which is weak towards virtue may seem strong in vice; then it is really not the will that is strong, but the momentum drags the will along, and the personality is simply the momentum itself and not the discriminating and controlling will; pure discrimination and pure will power cannot operate and are swallowed up by the momentum of the tendencies, which drifts the individual just as a ship without a pilot is

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carried away by the wind. (2-67 Gita) In such a man the so-called devil may be said to be working. In others the ideal shapes the individual. We may now examine any one of the ideals presented by the religions.

9 :—Fundamental teachings of Koran discussed.

The following are the fundamental teachings of Islam.

(1) To guard against evil, (2) to believe in one God. (3) to observe prayer, (4) to spend in charity. (5) to believe in the revealed book, (6) to believe in the life after death and in final judgment, (7) to perform Hazg, (8) to observe fast on the prescribed days. The essence of prayer is in guarding evil. The Koran so defines prayer. Charity is not only a social duty, but it accustoms a man to giving and feeling for fellows. But perhaps, the converse is nearer truth, that a generous mind only is inclined to charitable deeds. Yet there are other factors which make a man loosen his purse strings. Though society may be served by those means, the individual is not spiritually elevated by the acts.

The promise of large rewards in heaven is as much rajacic in incentive to generous disposition as a wordly honour or recognition, and cannot help to remove the selfish instincts of man. Every desire is like a blanket which a man folds himself in. The charity feelingly done without any expectation of a return here or in heaven is rewarded immediately in the same manner as the extraction of an aching tooth gives relief. Prayer too has such soothing effects on the heart of a man longing for divine communion. Prayer to an attributeless God is very taxing and the analytical mood into which one is thrown results in the long run in knowledge and fortitude of mind. He attains truth. But it is a rare achievement. Acknowledging the attributes is human, because a human being is a bundle of attributes : and when God to us is a sum total of attributes (idealised), it is meaningless to deny form to God. If

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Mohammad saw God, and he stood at a distance of two bows from Him and saw without winking, what was it? The distance of the two bows conditions the observer and the observed. This fact is overlooked by the Muslims. Secondly what was it that either the mind or the physical eye could perceive but form? By the word Form we need not visualise colour and dimensions. For dimensions are extension of form. Form therefore originally means existence. Perceptibility and nonperceptibility are merely conditions of form, much depending on the quality of vision also. It is spurious and vain understanding that condemns form to God. All attributes are merely extensions of existence. Thoughts are rays of existence, and all thoughts are attributes. Hence God is form. God is full of attributes: and the universe is tangibility of attributes,

Belief, prayer, and charity prepare the field, and the divine attributes are the seeds sown in it. The harvest is the man, the God. The unprepared man is the unprepared soil; the alluvium, the black clay; the sandy desert, the saline earth; the bare rock; all these represent him. All sorts of unwanted weeds grow on these soils. The normal human world-mind is merely a jungle; it is as nature made it, full of all sorts of vegetation and wild animals. Religion and morality and order are not there. The animals reign and rule, of course, over their inferiors under cover of the vegetation. Some lonely man comes now and then to reclaim the jungle. He brings with him neither a spade, nor a pick-axe, nor an axe, nor a bow and arrows. The under-wood entangles his legs. The birds scream and flutter on the trees at the shouts of this unknown creature: the petty animals pass by, directing a curious and inquiring glance at him. The lions and the tigers look suspiciously at the impertinent intruder. The man wanders awhile and dies a natural death, or is killed by a tiger. A few monkeys which he could attract by his proximity to them in the order of evolution and which kept company with him chatter and scream over his death for a few days. Faint

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† traces of his foot-prints tell the next man of the vain endeavours of a bygone predecessor. Undaunted by the record of failure, the new comer treads the jungle. Almost every man who wants to lead a righteous life in the midst of the busy world finds himself in the same jungle and is confronted by the presence of the same animals. Many have not the patience to suffer and succumb to them. The fortunate few who can lead a retired life do so. Others there are who think that a family life is a burden and choose bachelor lives. Call them monks, sanyasins, etc. The idea underlying is that they should have as little to do with the wicked world as possible; but religions have to regulate the world and lead it on the righteous path. They do not concern themselves with individuals. Every individual cannot be a recluse. To the busy individuals who make the human work-a-day world, religion dictates duties, and holds out an attainment of life to aim at. Virtuous life, prayer and charitable disposition are the duties through which man can face the judgment of God on the final day and enter the paradise, the nearest abode to God. And this constitutes the attainment. This is the teaching common to all religions. Man's craving for details has caused much trouble. To lead a righteous life means to walk safely in the jungle unhurt by the thistles and avoiding contact with the cruel animals. This requires much heroism. The weapons of this hero are only his mental acquisitions. All his acquisitions are based on knowledge. This knowledge comes to him from example and precept. The revealed books contain the precepts. Their mouth-pieces or prophets, and other saints offer him models of conduct.

10. Fundamental Hindu thoughts discussed:—

Says the Upanishad :—To him he said, there are two Vidyas (paths of spiritual attainment) that should be known—as indeed the knowers of Brahman say,—the higher and the lower. Mundaka 1-4-5. Of these the lower is the

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Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda, the pronunciation, ritual, grammar, derivation, metrics and astronomy. Now the higher knowledge is that with which that Imperishable One is attained," What is the Imperishable One? Ibid-6. "That which is invisible, ungraspable, without hands and feet, eternal, all pervading, omnipresent, very subtle and undecaying,—That which wise men perceive as the source of beings". Thus righteous conduct, prayer, charity and obedience to other religious and social codes constitute the lower knowledge which is the foundation on which the higher knowledge is to be built up. The lower knowledge offers us heavenly life and saves us from damnation. The higher knowledge aims at the realisation of Brahman. The search after this higher knowledge has given rise to various schools of philosophy. The Muslims differ on the doctrine of rebirth. Hence I should call their attention to certain verses of the Koran and require them to reconcile the apparently contradictory sense they make.

11. Rebirth implicitly taught by the Koran:—

(a). The resurrection immediately following death.

" He asks ; when is the day of resurrection ? " 75-6 to 9 Koran, To this question straightly put, the answer as pointedly given is this ; " when the sight becomes confused, and the moon becomes dark and the sun and moon are brought together, men shall say on that day, whither to flee to ? " The answer is quite clear. The resurrection follows immediately after death. In support of this interpretation is quoted the following verse. " So as to those who are unhappy, they shall be in fire ; for them shall be sighing and groaning in it ; abiding therein so long as *the heavens and the earth endure*, except as thy Lord please : for thy Lord is the mighty doer of what He intends. And as to those who are made happy, they shall be in the garden, abiding in it as long as *the heavens and the earth endure*, except as thy

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Lord please, a gift never to be cut off." From these verse it is evident that the sinners shall be sent to hell, and the virtuous to heaven, only to remain there as long as the heavens and the earth endure: and yet even in this there is a clear reservation in both the cases, "except as thy Lord please". In the face of this express reservation, "a gift never to be cut off" should only be interpreted as that the virtuous could never be deprived of their promised privilege unlike the alternating affirmations and denials by the statesmen in power for the time being of the attainment of Dominion status as the goal of India's political evolution. But the clause "except as thy Lord please" certainly controls the durations of their stay in heaven as well as in hell. Those who go to heaven cannot be sure of their uninterrupted stay there, unless they continue to maintain their sublime virtues; to wit, Yayati became vain and said that none was equal to him in penance, and for his vanity he was expelled from heaven to live on the earth. But on begging for mercy, he was allowed to live in the world of the wise and the good, a lower place than the heaven to which he at first ascended. For other consequences the reader is requested to follow the argument.

(b) The final resurrection on the destruction of the world.

Coming now to final resurrection the Koran says, "on the day when the heavens shall be as molten brass" (70-8). "Nay when the earth is made to crumble to pieces, and thy Lord shall come and the angels in ranks, and hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?" (89-21 to 23). It is clear from these verses that by the day of final resurrection, the earth and heavens or firmament would have undergone changes, the earth being rendered totally unfit for human existence. On that day man becomes mindful of his unworthy past and begs that he might

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be sent back to make amends for it. Conjointly with the above verses should be read the following verses. "O soul that art at rest, return to thy Lord well pleased (with Him) well pleasing Him, enter among my servants, and enter into my garden," (89-27 to 30.) "Until when death overtakes one of them, he says, Send me back. Haply I may do good in what I have left. By no means, it is a (mere) world that he speaks; and before them is a barrier until the day (when) they are raised." (23-99, 100). These verses tell us that the virtuous and the fit occupy the heavens nearest to God, and that the vicious and the unfit are nowhere till they are raised; their request and supplication for returning to the earth cannot be acceded to, because the earth is not in a condition fit for human habitation. Therefore they must wait till they are raised to life once more in the next cycle of creation. In support of this argument may be quoted the following verses from among the many lying scattered in the Koran.

(C) Where are the dead until the day of judgment?

"Who originates the creation, then reproduces it" (27-64). Do they not consider that God who created the heavens and the earth is able to create their like? (17-19, also 75-1 to 5). Then the question is;—Do the souls wait in an unknown place called the Barzak from the time of death to the final resurrection and judgment on the last day or Khyamat, which will come off only after the destruction of the heavens and the earth? Or do the souls undergo resurrection and judgment soon after their liberation from their earthly tenements, and take their places in heaven and hell to *remain there* "so long as the heavens and the earth endure, except as thy Lord pleases." If both the ideas are irreconcilable but must yet operate, what should be the

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interpretation ? One thoughtful Arab Muslim confronted with the difficulty of reconciling these contradictory ideas, studied the doctrine of rebirth of one of his eastern neighbours, and so mutilated it as to suit his own prejudices that the outcome was a *Haliq* which runs thus "Hashrath un nashr ala surati amalihim.—The resurrection of men will be according to the shapes of their actions, i.e., the wolfish natures assume the shape of the wolf and the divine natures live like angels till the Day of Judgment. But this notion cannot satisfy the sense of the verses. (chap. 11-106 to 108) which restricts the duration of the stay in heaven and hell by the clause "except as thy Lord please." The verses of the Koran bear only one interpretation :—

(a) that when death liberates the soul from the body, it is immediately subjected to realise the fruits of its worldly conduct.

(1) That persons wholly vicious suffer hell as long as the earth endures. Others do not.

(2) That persons wholly virtuous enjoy heaven as long as the earth endures. Others do not.

Note:—The suffering and enjoyment in both the extreme cases is limited to the term granted to the earth and heavens. "We did not create the heavens and the earth and what is between them save with truth and for an appointed term" (46-3).

(b) That there is a final resurrection when the heavens and the earth are destroyed in some manner and the souls are judged after that happening

(1) Unbelievers and sinful persons will know on that day their errors and desire to be sent back to the earth to atone for their conduct, but there is the Barzak or the destroyed condition of the earth preventing their return.

(2) Only the soul at rest returns to the Lord, enters His servants and His garden.

Note:—The soul at rest is not every man who considers himself virtuous or holy, but the one in many a million

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who has attained such perfection that he can be included among the chosen few,

These are those of whom the Hindu Puranas mention as permitted to ascend higher and higher as the earth and the lower heavens are burnt up one after another together with all their unworthy denizens. Even of these persons there are differences. The highest of these are those referred to in the verse- "on raised couches they shall gaze."

(d) The wellbeing on the earth is not a sign of superior favour with God.

This analysis of these two resurrections leads us to the following conclusions which are very different from those of Mr. Mahammad Ali, the translator of the Holy Koran. Mr. Mahammad Ali writes, "For the good the heavenly life, and for the wicked a life in hell begins even here (which statement is agreeable in extreme cases only), and there are two chastisements for the latter, i. e., a paradise and a chastisement for this life, a paradise and a chastisement for the next." And he believes he is supported in his conclusions by the verse, "See how we have made some of them to excel others, and certainly the hereafter is much superior in respect of degrees, and much superior in respect of excellence" (17-21). But this is misunderstanding the text and also not an interpretation of the verse in question. It is not the intention of the text that those who occupy places of eminence in this world do so on account of their superior favour with God, On the other hand verses 17 to 20 immediately above the verse under discussion tell us that God aids both the classes of men, those who desire the present life and those who strive for the hereafter. "All do we aid—these as well as those—out of the bounty of thy Lord, and the bounty of thy Lord is not confined", The sense of the Koranic verses becomes plain in the following verse of the Katha Upanishad." One thing is beneficial, while another is pleasanter. Those two serving different ends, bind man. Happiness comes to him, who of these, chooses the good. Who chooses the

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pleasant has to lose the goal. Both the better and the pleasanter approach the man: the wise man examines both and discriminates. Indeed the wise man prefers the better to the pleasanter; the fool chooses the pleasanter through avarice and attachment." (2-I. 2). Man has discretion, and if he chooses the happiness of the world and serves God to secure it, God certainly fulfils the desires of the man, because His grace is not confined only to those who seek the hereafter. But to seek the "pleasanter" or worldly happiness to the exclusion of future well-being is characterised as the tendency of fools by the Upanishad. The Koran also voices in the same strain, "With Mr. Mahammad Ali's earthly paradise and hell, we shall have three paradises and three hells,

(e) Conduct promoted by selfish desire leads to rebirth:—

Of course all those who seek the present life are not wicked. Some make a good use of the bounties of God, and others may misuse the favours. But those who strive for the hereafter to the exclusion of the pleasures of the present life are not to be classed with the rest. These belong to a class which obeys the commandment "continue in whatever you have been commanded," the verse which is said to have made the prophet prematurely old; for the ordainment is that man should do duty unmindful of rewards. It is at this point that the Vedas and the Koran end, and the Upanishads begin their teaching. It is here that the teaching of the Bhagavad Gita begins. For it says, "The Vedas deal with the three Gunas. Be thou free, O Arjuna, from the triad of the Gunas, free from the pairs of opposites, ever balanced, free from the thought of getting and keeping and established in the self. To the Brahmana who has known the self, all the Vedas are of as much use as a reservoir is, when there is a flood everywhere. Thy right is to work only, but never to the

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fruits thereof. Be thou not the producer of the fruits of (thy) actions, Neither let thy attachment be towards inaction. " (2-45 to 47. Gita.)

These verses tell us that man is commanded to strive always but never to be inactive. He has a right to strive only, but never to the fruits thereof. In the light of these commandments the promises of heavenly pleasures pale into insignificance. Why should a man effort at all? What is the worth of the charitable deeds ordained? And why should they be done in the light of higher knowledge and aspiration? The reason is that action and meditation are interrelated in accordance with the mental and physical constitution of man. "Without performing work none reaches worklessness. By merely giving up action no one attains perfection. Verily, none can ever rest for even an instant without performing action; for all are made to act, helplessly indeed, by the Gunas born of Prakriti. (3-5 *ibid*). He who, restraining the organs of action sits revolving in the mind thoughts regarding objects of senses, he, of deluded understanding, is called a hypocrite. (3-6 *ibid*). But, who, controlling the senses by the mind, unattached, directs his organs of action to the path of work he, Arjuna, excels. (3-7 *ibid*.) These verses teach us that man who is made by nature to effort, cannot keep quiet without efforting at something, and therefore he must direct his efforts in the right way. The right way is to effort as ordained, without being attached to the fruits of effort. Then as to the other question why a man should engage in acts of social beneficence when he does not care for the fruits thereof, the answer is, (18-5 Gita). "The work of Yajna, gift and austerity should not be relinquished, but it should indeed be performed; (for) Yajna, gift and austerity are purifying to the wise." It is also enjoyed on every body that obligatory action such as prayers should not be given up," But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be 'tamasic.' (18-7 *ibid*). Thus a man must

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observe both the obligatory and the optional works, but without desiring the fruits thereof. The Upanishads condemn in unambiguous terms all actions done with the desire of obtaining heavenly enjoyments. Because enjoyment or hunting after pleasures ought not to be the goal of man. The religion of promises and threats, of enjoyment in heaven and suffering in hell is the religion taught to the child. All men with the craving persisting in them for pleasures of body and mind are mere children. Says the Mundaka Upanishad, "Living variously in ignorance, these childish people pride themselves, We have reached our goal." Because the performers of works understand not owing to their passion, (they) become thereby afflicted and when the fruits of their deeds finish, fall down; thinking sacrifices and charitable deeds as the chiefest things, these fools do not know any other better thing. After enjoying (the fruits of) those good deeds on the top of heaven, they enter (again) this world or (even) a lower one. (Chap. 1. Sec. 2. vv. 9, 10) Do not the verses of the Koran convey the same import as those of the Upanishads? They do.

(f) The erring soul suffering under a veil of ignorance has a round of rebirths till the day of judgment.

"On that day shall man be mindful, and what shall being mindful (then) avail him? He shall say: O would that I had sent before for this (this) my life." (Koran).

What is the life that the soul speaks of? What is the death that comes to him? And when?

"And the stupor of death will come in truth; that is what thou wouldest shun. And the trumpet shall be blown; that is the day of threatening. And every soul shall come, with it a driver and a witness. Certainly thou wert heedless of it, but now we have removed from thee thy veil, so thy sight to-day is sharp." (50-19 to 22, Koran). The death

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spoken of is that immediately preceding the day of final resurrection and judgment. What had the soul been doing till that death and resurrection, when his veil was lifted over his past conduct? "Whoever is blind in this will also be blind in the hereafter and more erring from the way." (17-22). The soul whose veil would be lifted only after the final resurrection which comes off only after the destruction of the earth and the heavens, continues to suffer under that veil of ignorance and goes on the more erring path till that final day. The path of non-error is that contemplated by all religions, which gives salvation living only one life on the earth or at least that which lays a firm foundation in the present life so as to enable man to progress in the several heavens and obtain *Krama Mookti* or salvation by stages, without having to return to the earth once again. Hence what is the consequence of the erring path? What is the 'more erring' from the way? "So as to those who are unhappy, they shall be sighing and groaning in it, abiding therein so long as *the heavens and the earth, endure* except as thy Lord please, for thy Lord is *the mighty doer of what He intends*." What is the intention of the mighty doer? It is not merely to keep the sinners in the hell and the virtuous in heaven so long as *the earth and the heavens endure*, but also to take an exception where such an exception ought to be made. The Lord is the mighty doer of what He intends, and so He brings about the exception to come to pass. Be it noted that the heaven and the earth were created with truth and only for *an appointed term*, (46-3), and that *the stay in hell and heaven with the exceptional treatment is subject to the appointed term of the earth and the heavens*. Be it also noted that when the appointed term is over, the creation is destroyed, the hell is made to appear, the beings are finally resurrected, and when the beings are made known what is in store for them the sinners cry out to be sent back, but it cannot be done as the Barzak stands in the way. This Barzak has been explained as the destroyed condition of the earth. Be it also noted that

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in the final judgment, nowhere in the Koran a reservation has been expressed of those who will be sent to heaven. It is therefore clear that the reservation "except as thy Lord please" is a moral necessity so long as the earth and the heavens endure, that beings may be given further opportunities of earthly life to better themselves, both in the case of those in hell as well as those in heaven. If that were not so there is no reason why beings should cry out to the Lord, "send me back my Lord, send me back, happily I may do good in what I have left." The soul at the time of the final resurrection knows, when the veil of ignorance or the covering of Maya is removed from his eyes, how many chances that God had given him were misused, and hence his prayer that one more chance might be given him. This sense is further confirmed by the verse, Ours is it to show the way, and ours is the hereafter and the former," which clearly tells us that man has a past life, has the present one and shall have an unknown future life, all of which are determined for him by God. What the Upanishads condemn is plainly this round of rebirths, because that is the path of error. The path of error is not only the path of wickedness, but also the path of desires, and rewards for whatever good rendered in the name of God and man. It is the duty of man to walk in the right path, to feel for his fellows and to do acts of social beneficence, and no reward is at all called for by right conduct. Says the Koran, "And no one has with him any boon for which he should be rewarded, except the seeking of the pleasure of his Lord, the Most High. And He shall soon be well pleased." (92-19 to 21). And furthermore. "When thou art free, strive hard and make thy Lord thy exclusive object." (94-7). However sinless a man may be, there is an ocean of difference between the man whose constant motive of right and beneficent conduct is reward, and the man who has no motive behind his righteous acts, but whose only objective is God himself. The acts of social good done by an atheist proceed from his heart's feeling for

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fellow creatures. He never cherishes any hopes of future or present rewards. In his troubles he does not look to an unknown supreme being, and wail that he is helpless. The true theist is exactly this man with the addition namely, the firm belief in the existence of the Supreme being, yet, it is but natural that one should look up to God for support in times of difficulty. If the prayers to God are directed purely for knowing and reaching Him, man easily obtains knowledge and true salvation. That is the teaching of the Upanishad and the Koran to the man of understanding.

12. Expiation of sin in hell is not a qualification for eternal heavenly life.

To say that a sinner is purified by his suffering for a period in hell, and that he is afterwards sent to eternal heaven is to treat the serious intentions of God's creation very lightly (44-38 Koran.) If that were so, why should God create creatures on earth and terrify them with hell fires ! His unbounded mercy tells Him that He ought not to do so : but if it were pleasure to indulge in acts of creation, He should create heavens only and no earths at all. The Biblical story of Adam's transgression is an ingenious answer to this question : not that it is a valid one. A criminal may be expected to reform in a penitentiary, but in an ordinary gaol he is made to do some hard work as a punishment. One discharged from either of these institutions has still to show by his conduct in society that he has benefitted by the incarceration. We know of many hardened criminals whom no reformatory can transform into a respectable citizen. Similarly, those who suffer in hell must return to earth to prove that they have bettered their character. A bettered character is not all. Again, the teacher teaches, the student learns. The teacher punishes the student for not learning and for bad behaviour. What has the punishment taught the student ?

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Not the lesson, but only that he should learn the lesson and that he should behave or learn to behave better. Punishment in hell does not make a man fit for heaven, but only to be sent back to the earth with some confidence that he would do better next time. A youngster, when questioned why he did not fear telling lies, told me that any how every man would go to heaven save for a little suffering in hell, and that the prospect of a present benefit could not be foregone for the fear of an unknown hell lasting for a short time. This is hopeless ethics.

13. Koranic conception of Godhead and the limits placed on human knowledge.

An ideal king is one who is the source of right guidance or law, who, therefore, does no wrong, who is therefore, perfectly constitutional, who is approachable directly and indirectly, i.e. who is free to show special grace to the deserved, who can over-ride a law and annul a constitution for valid reasons, and who exacts the utmost perfect loyalty. The conception of the Koran of the Kingdom of God is on analogous lines. But in a kingdom there are those who submit to the laws but do not exhibit the loyalty demanded. "Say you do not believe, but say, we submit, and faith has not entered into your hearts." (49-14 Koran). Again there are others who are perfectly loyal and sing the Anthem, but are weak-minded, selfish and vicious, and do not abide by the laws. "Woe to every slanderer, defamer, who amasses wealth and considers it a provision." (104-1, 2, 3, *ibid*) "Then as for him whose measure of good deeds is heavy, he shall live a pleasant life. And as for him whose measure of good deeds is light, his abode shall be the abyss." (101-6. *ibid*.) Then there are the foreign settlers whose interests are guarded by their own national governments. "Those who believe, and the Jews and the Christians—they shall have their reward from their Lord——" Some of those brought under sub-

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jection may retract. "Those who disbelieve after their believing, then increase in disbelief, their repentance shall not be accepted, and these are they that go astray." (3-89. *ibid.*) The Koran, while proclaiming the reign of God and His laws for man left out the constitutional machinery and the procedure, the means by which the laws of God operate. This incompleteness is testified to by the Koran itself." And they ask thee of the revelation Say; the revelation proceedeth from my Lord's "*Amr*" *but of knowledge only a little to you is given.*" (17-85 *ibid.*) "And we will either let thee see *part* of what we threaten them with or cause thee to die, for only the delivery of the message is incumbent on thee, *while calling them to account is our business*" (13-39, 40. *ibid.*) Yet the Koran says, "This day have I perfected for you your religion and completed my favour on you" (5-3. *ibid.*) How can this be? Because, what has a common subject to do with all the intricacies of law and procedure? It is certainly enough for him to know that he should observe moral goodness, keep faith in God, show love to fellows and equity in transactions. It is enough if he knows that all his deeds are recorded and that he shall be before God one day to account for his actions. It is unnecessary for any man to know more, to lead a righteous life and to win the grace of God. Hence the path taught by the Koran offers perfect guidance to the true believer. "From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains perfection." (18-46. *Gita*)

14. The appeal of the Swasthi Veda.

The Swasthi Veda goes a step higher. While it explains many matters, yet leaves them all for academic study, so that men may not be divided over them, and invites mankind to come under one common brotherhood, irrespective of differences of thought which are not at all material to the development of the soul by moral virtues and piety

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towards one God whom all pray and whom all wish to please. The craze for the propagation of one's own faith must cease. The only faith that is common to all religions, namely, the existence of the Supreme God, most of the missionaries and divines of any religion cannot bear testimony to except by belief. I ask, assured by the Swasthi Veda, every man to take all doctrines as problems requiring personal solution by approaching the Divine Being who assures every one of His grace, when the man seeks it. The only way of right approach to God is to set aside all religions and all beliefs, and start with the consciousness of one's own existence as the utilizer of the body one lives in, and of which the existence of the Supreme Being for the whole universe is a corollary. i.e. the existence of a consciousness of conditioned cognition corroborates that of a consciousness of unconditioned cognition.

CHAPTER:—7

PRALAYA

1. Pralaya or the end of the world :—

According to the Hindu puranas there are two dissolutions or pralayas with reference to the cosmos, the *naimithica* and the *prakritica*. The Koran refers to the *naimithica* pralaya. Including the earth there are seven higher worlds and there are seven lower worlds. Sinners and bigots go to the lower worlds. Balichakravarti a king of spotless purity, a great devotee of God, one whose charitable disposition crossed the bounds of self, such a one was sent to one of the lower worlds, where he lived taking the shape of an ass. His fault was that he was a great bigot, loved his own community, and hated and was always

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at war with the angels. "And many shall follow their pernicious ways-----And through covetousness shall they with feigned words make merchandise of you.— For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment. (2. Pet. 2, 3, 4.) The earth, the three higher worlds and the lower worlds will be destroyed by intense heat at the time of Pralaya. The earth is not totally reduced to atoms, but it becomes distorted. The Koran describes that the mountains shall be as wool. As the higher worlds are destroyed one after another, those on whom there is divine grace go to the next higher world and stay there till the heat reaches that region. There will be no creation for a period equal to that of manifestation. The two periods form a day-time and a night-time or one complete day to Brahma. When Gabriel questioned Mohammad to enlighten him regarding the day of judgment, he replied. "The interrogator is no more enlightened than the interrogated. "

2. Altruistic purpose of existence.

"We have not created the heavens and the earth and whatever is between them in sport; we have not created them but for a serious end, but the great part of them understandeth not. " (44-38. Koran.)

"And this life of the world is nothing but a sport and a play; and as for the next abode, that surely is the life, did they but know. " (29-64. Ibid)

"He got a desire, I should become many. Let me produce creatures. He performed austerities. Performing austerities created all this, whatever is here. Having created it, He entered it. Having entered it, He became the actual and the yonder, the defined and the undefined staying and the stayless, understanding and ignorance, the real and the false. As real it became all this whatever. This is called the real. " (Taittiriya- 2-6.)

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The verse (41-38 Koran) is not a contradiction of the view held by Hinduism which sticks to the view expressed in verse 29-64 of the same book. The difference in the outlook of life between the Hindus and the followers of other religions lies in the fact, that Hinduism has made the course of earthly life a series of duties, be they domestic, social political or religious, performed with devotion to God and man, without being attached to the results of the acts so performed. Thus Arjuna was taught to make war on the Kurus, because he would be failing in his duty by refusing to do it. Whereas other peoples feel the attachment to all that is worthy. The judge convicting an accused of a crime and sentencing him to imprisonment or death has no personal interest in the matter, yet he performs the task scrupulously and diligently. The whole course of life is a continual judgment translated into a series of actions. Such a life is without sin. "He who is free from the notion of egoism, whose intelligence is not affected by good or evil, though he kills these people, he kills not, nor is bound by the action. (18-17. Gita)

That man is a fool, who unable to keep the balance of mind and unable to view things in their reality, and equally unable to conduct himself as a true hero, finds fault with Truth as unsuited to practical life. The brigand and the free-booter may have their scruples against truth; but the weakling and coward who unable to defend himself against odds blames that eastern philosophy has reduced him to a weakling and a coward is not worth his existence and he should permit himself to be wiped off the earth without murmur. Hindu life cares neither for earth, nor for heaven, but in the performance of its duty, earth and heaven become subservient to it. That is the way of life taught by the Vedas, Upanishads and the Gita. That is also the way of life taught by Jesus and Mahammad, but the Christians and the Muslims have not understood it.

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The reason is not far to seek. Hinduism has never dabbled here and there, has never vacillated between earth and heaven, but has kicked off both and taken to duty from the start. Hence Bharatavarsha or India has been declared a *Karma Bhoomi* or land of duties, and the same ancient books have dubbed the other lands as *bhoga bhoomi* or the land of enjoyment. "When Judah saw her (Tamar), he thought her to be an harlot; because she had covered her face. And he returned unto her by the way; and said, (Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law (35-15, 16. Gen.) In the course of time Moses gave certain laws for guidance. The same was the only guidance to the people until Jesus taught them a life of sacrifice; a life of duty and faith in God not for the earthly gifts we enjoy, but because man's goal ought to be He. The Arab race continued in their ways of lawlessness. God raised one of a good family among them also in time and slowly brought them to enlightenment, and at the close of Mahammad's life initiated them into a life of pure duty by one small sentence directing him to continue in what was commanded. This direction was the basis of the Sufi thought. This religion of duty for duty's sake vanished with the defeat and slaughter of Imama, Hassan and Hussein. Duty is a great thing. Attachment is the sweetness of the heart which it is very difficult to keep aside. To many duty smells coercion and burden, and not a spontaneous realization of responsibility lovingly performed. Such needless to say, are the children of the world to whom all the religions hold out the promise that Santa Claus brings their imperfect articulates."

3. God's original purposes of creation serious or sportive.

The verse 44-48 of the Koran should be read conjointly with the verse, "Thinketh man that he shall be

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thrown away as an object of no use? — — — — Is not He powerful enough to quicken the dead?" The ordinary unthinking man holds life light y and fritters it away; and the athiest denies the unseeable future after death. The verses are intended to impress on these people the seriousness of life purpose and the continuity of existence after death. For, "the unbelievers despair of those in graves." The Hindu view that the act of creation is a *leela* or play, is expressed from a point of view which is not a contradiction of the reality of existence. The statement is from the point of view of the maker himself. The creation serves Him no purpose; nor did He intend His creation to help some one else, for in the beginning there was none else but Himself; nor could He be purposeful that He should create beings that they might through suffering reach heaven thereby. The theology that suggests that God created the universe for the spiritual emancipation of countless millions of little souls unborn and co-existing with God is puerile and speculative, and untenable. It is the most tyrannical of purposes to bring creatures into being, throw them into tempting environments and test them. Nothing more cruel can be imagined or said of God than that He was purposeful and serious in His first intentions of the ultimate effects. The mentality that had prevailed during the remote past ages was of the kind which could revel in the glories of Spanish bull fights, and wholesale slaughter and pillage. To such of the human races belongs the appreciative appeal of the intentions behind the universe full of pain and test. I remain wholly unconvinced of the so-called optimistic philosophy of life of the few pet children of nature whose toiling in their comfortable cushioned cradles wafts them into the mists of cheery intangible verbiage with every swing.

4. Existence is full of pain. Inevitability of the manifestation of duality in creation.

The philosopher who, disgusted of the conduct of

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fellow beings, withdraws himself into some recesses of the caves may be a failure in the world, but not the one who for the sake of undistracted devotion to self-development discards "this life of the world" which is nothing but a "sport and a play" for the sake of "the next abode" which "surely is the life" and seeks the wilderness. Yet it is the disqualification that one is a failure in the environments saturated with sinful egotism. The flight of Mahmed from Mecca to Medina and the crucifixion of Jesus be-speak that.

Pain is test. Pain is growth. There is no development without pain. Pain is nourishment. The world is born in pain, and is achieving its ends through pain. Pain is disturbance; without disturbance there is no growth, no knowledge, i. e. no construction. Pain is a fact. Pleasure is a fallacy, a condition of pain. There is no pessimism in the admission that pain is existence, because existence is continuity and stagnation is death. Continuity connotes effort, and non-effort is stagnation. Effort is disturbance and disturbance is pain. We therefore admit that the essential of our continued existence lies in pain. To think of running away from pain is to think of ceasing to exist as a conscious entity. This is the foundation of the Vedanta philosophy. For, "Sa Eva kshobhako Brahman, kshobhyascha Purushothamah" (Vishnu Purana.) (It is He that causes to vibrate, and the vibration is caused in Himself.) What is known as pain to the body is the vibration of the flesh, and the pain of the mind is the vibration caused in the soul. Vibrations first arose in God caused by Himself. Therefore there is no escape from this vibration, the whole universe being merely the transformation of the primal energy due to this vibration; in the downward course of this vibration through energy, otherwise termed devolution, it has become subject to conditions of presence and absence of itself. "Abuddhi poorvakas sargah pradurbhootas tamomayah." (ibid) i. e. the opposite condition came to exist of itself. When light was created,

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darkness became known. When motion was caused, friction or resistance was apparent. Thus as the creation flowed down to coarser states of matter, the opposites began to manifest with equal strength. What, is, then, in the nature of creation cannot be condemned. When men were created, quite naturally selfishness and attraction and curiosity were an inheritance; and since then these qualities have continued to manifest themselves in spite of the centuries of religious coaxing, and perhaps on account of the degeneration inborn in a flesh are now the dominant qualities of mankind. Figuratively only, therefore, can we assert that Satan now reigns supreme, but we cannot accept a Lucifer as is portrayed by the prophets and apostles of the Bible and the Koran. Such a one never existed. It is now plain that God was not purposeful of the ultimate effects of His creation. The same truth is any way revealed by the defiance of Satan to God's wishes and in his efforts to cause men to deviate. All religions are but so many warnings from God to man of this pernicious but inherent property of nature's workings, viz., the inevitability of meeting with the opposite in any endeavour and the necessity of overcoming it. Having understood the inherent property of nature's laws, it is meet that we try to understand the origins of nature, or the how of the tangible manifestation of this universe out of a potential existence or God.

"Praakrutaa vaikruttaa schaiva jagato moola
hetavah. Prakrutaah - prakrititah swayameva
oodbhootatwaditi. Vaikritah - vikrita bhootena
Brahmanna kritatwaat. Brahmanah - Brahma
swarupena avasthitasya Para Brahmanah--"
(Vishnu Purana)

Para Brahma or the Supreme God, when He got a desire "I should become many" was designated Maha Vishnu. He conceived the principles of multiplication. It means that He saw the attributes that were latent in Him

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and wished that they should become manifest. This process involved some of His energy. That part which became involved is called Brahma or Logos. "Having created it, He entered it," (Taittiriya) Since the conception was within Himself, He was present in it and it in Him. Since He willed to multiply, and the will presented to Him His attributes which were the seeds of creation, and since the process of willing involved only a part of His energy within Himself, He was unaffected by His conception which was designated Brahma. And Brahma is the father of all subsequent creation or process of evolution. But it should not be forgotten that it was the knowledge and power of God or his will (Para Sakti) that is the first principle of evolution, what produced the seeds that composed the first evolving existence designated the Brahma, the first microcosm in God which embodied the created universe. What may be termed Brahma is thus the composite unmanifested seed of evolution conceived by God Himself. The necessity for a second name such as Brahma is not that a second cause has come to exist, but only that a small part of the infinite power is involved in the act of creation, and the involved part is identified by a recognized name as subject to change. Since Brahma is the seed of all creation, He is next in permanance to God who wills. And what evolved out of Brahma is subject to modification and re-absorption. This process which made and unmade the universe is called Rudra. Thus it is that the Puranas have spun the mythology round about these processes and their designations with poetic justification that Rudra is the son of Brahma, who in turn is the son of Vishnu. Having thus disposed of the subordinated functions of trinity, we have yet to see how the will to create arose in God.

6. How the will to create arose in God :—

A baby exhibits consciousness and physical activity which consists of movements of its limbs. When the baby

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is just capable of crawling on all fours, or walking, it is engaged in moving about tumbling this or that and stumbling over here and there. Is this activity purposeful? It is aimless unceasing activity working on the basic consciousness. When the baby stumbles and receives an experience of a fall, it learns to behave so as not to fall. When it once touches fire and the finger is burnt, it learns not to touch it once again. Similarly, the activity that exists in the supreme consciousness is unable on account of its very nature to keep still. "Verily in the beginning, this world was without form. From that the form was produced. That created itself." (Taittiriya 2.7) This activity called Para Sakti has ever been displaying itself and learning. It created the Dinosaur, the giant, the angel, and the man. Some species became extinct, some persist in refined forms. It keeps up the forms once created by the propagation of the off-spring. It may continue working in those forms, or it may evolve better or different creatures. We know that the matter it has created on the earth and that in the other planets or the sun are identical. We know that the sun emits heat and light. We know what elements are contained in it. We know that the stars are bodies similar to the sun. Perhaps, Nature's endeavours in the creation of variety of forms of matter have found fulfilment in the extant universe. If so its further acts can only be repetitions.

7. The moral necessity for repeated creations of the universe.

"Scoryaa ehanirassan D) aa... poorva makaipiyat divanah pravehana... maha suvah" Veda. "Brahma created the sky, the heavens, the earth, the mid-space and the higher worlds as they were created once before." But this presentation may be eschewed by some from a moral point of view. The doctrine of eternal recurrence, on the faulty conception of half-

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truth that life is a free personal causality capable of private initiative, as opposed to preordination, destiny, fatalism, and similar ideas. A certain individual with certain approved qualifications is appointed to a certain post with a set of laws to abide by for personal conduct, and a jurisdiction to administer according to another set of laws and is allowed a certain amount of discretion in the administration of the laws, i.e. He has certain responsibilities and certain privileges. This is certainly the status of any man born in the world. The reader is left to ponder over all the circumstances that are likely to arise, and their consequences, in the conduct of the officer. A man is bound by the consequences of his acts and he suffers or enjoys them while still continuing to exercise his discretion in the varying positions he occupies from time to time. From this we see that man's efforts and discretion become circumscribed by his previous conduct either in elevating or degrading him from station to station in the career of life. The final result is that all beings whose career of life has not ripened in the way it ought to, and whose conduct requires repeated births to come to fruition will be left over at the time of the dissolution or pralaya, and thus there is a moral necessity for the re-creation of the worlds to afford opportunities for the beings to work out their salvation. Hence, "We have not created the heavens and earth and what is between them in sport. We have not created them but for a serious end, *but the greater-part of them understand it not*" (44-33. Keran)

8. Inherence of the process of eternal recurrence of the universe in energy.

Now take the problem:— $a^n = x$. If a and n have fixed values, we are within human understanding. But is a^n a mere possibility or an accomplished fact? It is neither. It is simply law capable of extension without limit, and

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it gives always as much as is wanted and like results in like operations, while it always holds more possibilities than we may ever require. "And there is not a thing but with us are the treasures of it and we do not send it down but in a known measure." (1-21 Koran.) Now applying the law to a material object what result do we get? Say, a stick represents one unit. By division we get two, four, eight, sixteen units, and so forth until the possibilities of division pass our understanding. But the law of numbers can be theoretically stretched to any extent. Take another example. The coefficient of expansion of gases is about $1/273$. This is also the coefficient of contraction. Thus a gas which has a volume of 273 units and is at a temperature of 0° C. contracts to 1 unit in volume, should it be cooled down to -273° C. Is this a possibility? These simple illustrations tell us that abstract laws (the treasures) cannot be indefinitely applied to matter (known measure) lest we should arrive at apparent absurdities, but which are, albeit, true, i.e. that matter depends on laws which depend on God, and that God is the primary source which can bring into existence and annihilate all matter. "We have created everything according to a measure." (54-49. Koran) The measure (destiny) should not be disturbed, and perhaps we are not very capable of such disturbance. Now all matter, spiritual or physical, follows certain definitely determined laws. There can never be any exception. If a pup is born with a proboscis which is an apparent fault. (I witnessed one such) it is not a freak of nature, but an effort or experiment at something which we are not given to understand. "He adds to His creation what He wills." (35-1. Koran) But all these refer only to forms. Behind the forms there are the elements, not the elements which we think of in Chemistry, (which are only forms of matter) but the seeds of form and function, called the 21 *qatwas* already mentioned. These *qatwas* are constant, imperishable, because the Intelligence is constituted by them, and they persist through the cycles of creation and destruction.

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The tatwas develop forms of matter and being i. e. they express themselves in diverse forms which we call the universa. When the vitality has exhausted itself into the diversity of expression, and is not further capable of sustained activity, the process of destruction commences. Imagine a storage battery discharging and charging itself. When the destruction is over, the accumulation of energy commences, and takes a period equal to that of manifestation. This period is called a night time to Brahma. When the energy is fully restored to its original momentum, fresh expression proceeds. The next day of creation dawns again. What shall be the work of this next day? The old routine and nothing more. The inexorable laws of Nature, the inviolable laws of mathematics, physics and chemistry and astronomy, the perspective of life towards matter, the laws of thought, all persist through illusion and reality.

9. Hazy guidance from the Koran and the Bible on life after death.

In our own cycle of creation, we are, according to the Puranas, in the early part of the second half of the life of Brahma. The creation of the variety of life expression may or may not have become complete, the creation of the variety of forms of cosmic substance may or may not have become complete. But we know this, that certain forms of life have become extinct, and that the known forms of substance have each its own constant of atomic weight and valency. Call it a known measure or a fixed destiny; and we can determine the properties of matter and rely upon their acting up to expectation. So setting apart determinable matter, feature and size, all living creatures perform well known common functions. If there are any structural and functional differences and deficiencies among the creatures, yet we see that creatures perform their needed functions, and that each creature is perfect in itself. So life which is perfect in itself accommodates itself in any form and performs all the functions, and therefore no newer

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seeds of form and function are ever going to be created. Hence all is repetition. A scorpion may differ from a snake, but the seed analysis shows that both are only different expressions of the same seeds. Similarly with every creature. Seed propagation through change of environment grafting and cross breeding etc. shows how variety of form and function may be attained. These processes only come under illusion, for the basic truths of function remain unaffected. Now in the world we notice certain stages of existence, viz coming into being, development, mature state, decline and death. The universe must pass through all these stages. We are assured by every religion that the earth with all that is on it undergoes destruction. And on the judgment day the beings will be re-created or roused from their sleep in the graves to fill heaven and hell. What then? Is it the end of creative activity that God possesses? No more earth, no more human beings, no more stars, no more a physical universe? "The earth abideth for ever" (eccl. 1-4.) "But the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2. pet. 3-7.) The two verses seem to contradict each other. "On the day when the heavens shall be as molten brass and the mountains shall be as stubbs of wood" (79-8. Koran.) There are no references on the point, what further after the destruction? As to the condition of man after death:—"His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." ps. 146-4. Bible "But it shall be only a single cry when so they shall be awakened," (79-13. Koran.) These verses tell us that the dead sleep in the graves and are unconscious of anything till they are awakened on the Judgment Day. The prophet Muhammad is made to have said, "Annu su niyamin fa iline ma fa intibahu, i.e. the people are in sleep, when they die they awake." Evidently there is some confusion about the state of the souls after death.

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The terms Barzak, hades, sheol, gehanna, tartaroo, and hell are all very vague terms and have no meaning worthy of intelligent appreciation. Neither the Koran nor the Bible offer any positive conception of the end of the creation and of life, and their further course. So the Vedic dictum stands. The created souls will be reabsorbed into the creator for a period equal to that of the manifested universe. The remanifestation, as already stated is a repetition of the old universe. There can never be an eternal heaven. The koranic conception of an eternity must be limited to the period of the night time of Brahma, when the souls of the higher orders saved from destruction inhabit the worlds higher than the third heaven.

10. Two kinds of Pralaya.

“ When heaven becomes cleft asunder, and when the stars become dispersed and when rivers are made to flow forth and when the graves are laid open ” (82—1 Koran). This description of the coming fate of the earth is not merely corroborated but fully dealt with in the Hindu Puranas. According to the puranas, Pralaya or dissolution is of four kinds. Pralaya means not merely the destruction of the universe but also the fate of the souls. We are concerned with only two kinds of Pralaya, naimittika or the destruction at the setting of every day of Brahma, and prakrutika or the end of the life time of Brahma, which means that the manifestation of the cosmic microcosm in God undergoes dissolution.

The serial time is calculated thus. One earthly year constitutes one celestial day. 360 celestial days make one celestial year. Twelve thousand celestial years is the period into which go the four earthly ages, krita (formative) treta (protected), dwapara (the third) and kali (vicious). This period forms one cycle of time. A thousand such revolutions constitute a day-time to Brahma and a similar length of time forms the night, thus completing

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a whole day. The people of each yuga (age) bear different mental abilities, physical stature, duration of life and general character from the rest, and are reborn only in the same yuga in each cycle. When the thousandth revolution of the yugas is nearing completion, the twilight begins. The twilight is the period of destruction. This is the *naimittika pralaya*, which is also the only one spoken of in the Koran and the Bible. "On the day when the heaven shall be as molten brass and mountains as tufts of wool." (70-8 Koran) "And the heaven shall be opened so that it shall be all openings and the mountains shall be moved off so that they shall remain a semblance." (78-19. Ibid.) The earth by this time would have lost its productivity. All the water would have disappeared. The forces of nature would be in a state of exhaustion. The earth would be fit for destruction and remodelling. Hence it would be intensely heated by the sun's rays and the mountains and the supersoils would undergo destruction. The earth, in effect loses its shape and according to the Puranas will be like the tail end of a tortoise. The heat penetrates to the airy regions called the *Bhuvr loka* or the *Barzak* and then to the *Swar loka* or the first heaven, and then to the second and third heavens. As the heat ascends higher up, those whom God wishes to save are carried higher and higher till they reach the fourth heaven, which shall be their resting place during the night or the period which is required for the remodelling of the earth. The unworthy souls are burnt up in the fire. Do they have souls, and what becomes of them? The burnt up beings do not really have any existence except as the law of creation which produces them in the course of the next cycle of remanifestation. The residual of the law of individual causation or the principles of the individual's creation persist, and so beings are said to persist through eternity. When the night sets in the vapours again condense and the earth is immersed in water and undergoes slow changes. Those living in the heavens are happy and may be progressing in their knowledge. When

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the dawn appears once more, the earth and the higher and the lower worlds, are gradually revealed, and fresh creation proceeds once again, which only means that the law of vibration of the burnt up creatures recommences to function, just in the same manner as creatures revive after a long period of suspended animation under appropriate conditions. A fresh opportunity is thus afforded to beings to come to life and learn to obtain immortality. And those in the higher heavens do come down to be the fathers of mankind (*prajapati*) and to be the guiding stars of knowledge. Thus repeat these cycles of creation and destruction at the dawn and setting of every day of Brahma, till He completes His hundred years, when He ceases to function. i. e. the energy set in motion by God, the motive force, has emptied itself. That is the great *pralaya*, *prakrutika*, i. e. of energy. No earth, no stars, no sky, nothing but God exists. He is then called *Seshasayi*. The seeds of creation rest in Him and He rests on them. This is figuratively expressed so, based on the experience or esoteric realization of the spirit working on the nervous system. The Koran has left many matters with a very vague reference about them. The resurrection, the judgment and the life after death are merely asserted very often but never developed. So the reader is left to conjecture.

11. Resurrection according to Koran.

"When is the day of resurrection" (75-6) This is a very pointed question. The answer is, "when the sight becomes confused and the moon becomes dark and the sun and the moon are brought together." So when a man dies, he simply leaves the physical slough like the snake, and passes into another world with another body. This is the resurrection spoken of in the above verses. For the verses tell us that resurrection follows death. The strict interpretation of the verses reveals that death is the process of the spirit's resurrection from the body.

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CHAPTER:—8

Omnium gatherum.

1 The structure of the human body.

The structure of the human being has been the same from Adam to our time. All creatures are created by the immortal God. All creatures are mortal. Mortal does not mean——ceasing to exist. Man is made of five sheaths designated 'the three bodies'. One body is more enduring than another. The *sthoola* or the coarse body perishes on the earth with death. The *sookshma* or the subtle body helps us to live after death. When the time is ripe, the *sookshma sarira* falls off, and man exists as a *karanī bhōta* or causal element. The condition of causal existence is sleep. Man is merely a sum of forces, tendencies and time-spirit. Such a man deprived of the means of activity is the causal body. The Muslim conception of the dead, which is imperfectly developed is that they sleep in the graves. Be it in the graves or anywhere else, only such saints whose perfect knowledge breaks through the *sookshma sarira* simultaneously with the *sthoola sarira* at the time of death, can exist in the *karanī* bodies. Such of them may sleep away their time not in the grave, but in the world best suited to their future. Ordinarily, the *karanī sarira* is in a state of formation representing the next life, whether heavenly or earthly.

2. The fundamentals common to all the three religions

Training and experience or realization of an ideal is the fundament that guides the mental evolution of the soul and qualifies him to a better world. The realization of the individual soul and its relation to the universal soul or God is the attainment which emancipates the individual

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from all bondage. This is not a thing realizable by even one in a ten million souls. Hence God in His mercy has revealed at diverse times to diverse peoples the way to earn His grace to the extent possible with each. But the doors are kept open to realize the all-truth, and indications of it are not wanting in any scripture. Christianity, Hinduism, Islam and the rest are all so many ways by which God and His creation are interpreted. They are not antagonistic to one another. The minds of men are filled with bias, and they fight over things ungodly and irreligious and destructive of their souls, for they worship not truth but their very unaccommodating hearts.

3. The evolution of a personal God by the devotees

The devotees or the votaries of a personal God have evolved two names which in themselves are the beginning and end of knowledge. "Rama" says the Hindu, "Rabb-ul-alamin" says the Muslim. There is some difference between these two names. Rama means, one who is pleasantly engaged. Rabb means, one who evolves the universe and carries it to its destiny. When the personal possessive pronoun is applied to Rabb, it equally means the originator, sustainer, and developer of the being to the destined stage. My Rabb, Your Rabb, My God, Your God, are equivalents to the Ishta Devata of the Hindus. The difference between Rabb and Rama lies in this, that while Rabb is an extraneous agent to the consciousness evolved, Rama is within it. Consequently, no more ennobling, edifying and fortifying name can a groping soul find in the realms of religion to lead it to the realization of Truth. God who is the Brahman of the Upanishads, and Vishnu of the Puranas, is the Rama of the true devotee. For what does the intelligent God-minded man see all around him but the pleasant engagement of God's hand. He has brought forth the worlds. He

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sustains them, He has created the child, the plant, the egg. He develops them into manhood and mature growth, and in time makes them decline, finally to vanish out of perceptible existence. He is engaged in his pleasant task in every stage of existence of the body manifested. And where is He all the while? Away from the bodies? No. "aevamsarva sareereshu bhagavan bhoota bhavanah samshtitakurute Vishnu oothpathi sthiti samyaman" (Vishnu Purana). Sitting in all bodies He does the work of creation, growth and decline. His thought works everywhere bringing forth and guiding everything to its final destiny. The devotee who keeps in mind this one thought is not swayed by whatever he sees happening around him, pleasant or unpleasant. For he sees in every act the working of the hand of God, the laws that are to automatically keep up the process of manifestation and change. He sees the universe filled by Rama, the one who is pleasantly engaged in it. So he understands Rama; he feels his presence in every cause perceived. He grows fearless, for he has hugged Rama in action and thought, and it is Rama that has made him, brought him up through every stage, fed his stomach and brain and is making him live and move and work. He is the plaything of Rama who is pleasantly engaged. In himself, in his kith and kin, in his opponent, in his prosperity and adversity and in his death he sees the pleasant engagement of Rama. The devotee while exercising his wits and shaping the destinies of events, gains the consciousness that he is part and parcel of the universally present intelligence called Rama, and that his thoughts and acts are influenced by the thought of Rama, otherwise called the self-acting laws of Nature. He feels the active presence of Rama in and around him. To Valmiki who emerged out of the ant-hill, the whole forest, the hills and the bamboo thickets seemed to resound with the name of Rama. Rama is the sweetest name of the Almighty, called by various other names also in the several other religions, but none so sweet to pronounce, so sublime in

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thought, so atoning and harmonizing the soul with God. A name the meditation on whose significance keeps a man aware of his origin and goal, and thus teaches and leads him on the unerring path of righteousness, love and duty, and makes him a hero on the theatre of Nature's conflicts.

Then there is the other mystic name, Krishna, meaning "dark." What does the word 'dark' signify? "God created the khalq (creation) in darkness—— Innallahatala khalq-al-khalqa fizu'matin," (sufi doctrine) "Though I am unborn, of changeless nature and Lord of beings, yet subjugating my Prakriti, I come into being by my own maya" Gita (Explanation, 1. subjugating my Prakriti - He does not come into beings as others do, bound by Karma, under the thralldom of Prakriti or nature, He is not tied by the fetters of the gunas because he is the Lord of maya. 2. By my own maya,—— My embodiment is only apparent and does not touch my true nature.) The explanations tell us what darkness means. Just as God sends forth his incarnation, in the same way has He made the worlds i. e. in darkness. The worlds being in darkness do not know their maker. The incarnation being subjected to darkness follows the laws of creation so far as the flesh is concerned, but the spirit not being subject to darkness is fully alive to the workings of and different from and is capable of controlling the flesh and guiding to a successful end the work for which the incarnation has descended on the earth. The name Krishna therefore teaches us that the spirit or consciousness is encased and is living and moving in darkness or things created, and that it should not identify itself with those created things which are intended only to subserve the purposes of the spirit. The worlds existing in darkness or ignorance of their maker bow to Him morning and evening for guidance." Om namo bhagavate Vasudevaya, Yagum sada satva bhootani charani sthavarani cha sayam pratar nama-syanti, sa ma sandhyam abhirakshatu." The Muslims also

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believe that the postures adopted by them in prayer (QIYAM raku, jalasa, sijda) represent the prayers of the whole creation (mountains, trees, the quadrupeds and the creeping animals). Thus Krishna is the name of God, which raises in our hearts the thought that He is the central existence on whom depends the whole universe for its stay, and so the whole universe is morning and evening bowing to Him for guidance. "Maya tata midamsarvam jagadivyakta moortinaa, matssani bhootani nachaaham te shvavasthitah" "Nacha matsaahi bhootani, pasya me yoga myswarem, bhoota bhroonnacha bhootastho ma maatma bhootabhavanah." (All this world is pervaded by Me in My unmanifested form; all beings exist in Me, but I do not dwell in them. Nor do beings exist in Me (in reality), behold My Divine Yoga, bringing forth and supporting the beings, Myself does not dwell in them").

4 What is incarnation ?

To understand these verses requires real experience. Suppose a man is dreaming and sees himself and others playing Tennis. Here you have a perfect illustration of the truth of creation and primary and dependant existences. Firstly, the dreamer becomes a witness of what he sees in the dream, secondly the vision is dependant on the witness as he is the dreamer. Thirdly, the objects seen are (1) the witness himself (2) others of his creation. Fourthly, the objects exhibit volition apparently independent of the witness and of one another. Fifthly the drama is enacted in a cosmos. Sixthly, one does not recognise while the dream lasts that one is both the witness and the actor and the actors. This illustration is almost perfect and parallel to what is known as reality. Here you have not merely the creation of individuals but also the incarnation of the witness and doer acting in the creation. Can any one understand how the whole thing happens, yet who

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does not see how the whole thing is happening. The soul knows it and does it. It is its nature or Atma Yoga or maya. How can there be an explanation of it? Hence the Upanishad says:— "I do not think I know it well; nor do I think, I know it not; nor do I think, I know it a little; He of us who knows it, knows it. Not he who thinks he knows, nor he who thinks he knows not." "It is known by him who thinks he knows not. He who thinks he knows, does not know. It is not understood by those who (say they) understand; And is understood by those who (think they) do not understand." "The Brahman is known if it is known at every state of consciousness. For, (thereby) one obtains immortality." What is called darkness, maya, and avidya is the power and process of happening and becoming, i. e. the universe and its creatures. Krishna is the name that connotes all this. These two names of God, Rama and Krishna, are recommended to all mankind irrespective of their religious persuasion. For they are independent of the two incarnations which bear these names, and those who may not believe in the Incarnations need have nothing to do with the personalities, as the names existed even before the incarnations came into being. The equivalents of these names cannot be found in any other sacred books. The speciality of these names consists also in this that while to the initiate they connote a personal God full of ideal attributes, they lead him on to the uttermost depths of knowledge and self-realization, and the realization of the Supreme, as the devotee progresses in his meditation on the names.

5. The path of the ritualist.

The second is the Karma Marga or the path of the ritualist. The devotion is of the lowest grade. It has not absorbed the soul of the man. It is in its infancy, as it were. Not only the devotion, but the general character and the concentrative powers of the mind require a lot of

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schooling. Such is the man to whom the Karma Marga appeals and is intended. The Koran lays down to this common type of humanity the rules of Shariyat, viz., the belief in one God and in His prophet; the five prayers at stated times; the payment of the poor rate; the observance of the annual fast in the month of Ramzan, the pilgrimage to the Kaba. Other rules relate to food and dress, and marriage and divorce laws, and other matters of social ethics. The reward of such a regulated life is a happy future in heaven. The Upanishads which are outside the pale of dogmatic religion, give this parting advice to a student who has finished his education; "Speak the truth. Do your duty. Do not swerve from the study of the Vedas. After giving the desired wealth to the preceptor, do not cut off the thread of progeny. (It is the fashion of modern scholars, Christian and Muslim, to lay at the doors of Hinduism the charge that it preaches the religion of the recluse and the mendicant.) "Never swerve from duty. Do not neglect welfare. Do not neglect prosperity. Do not neglect study and teaching." "Duty to Gods and to the fathers should not be neglected, Be one to whom the mother is god. Be one to whom the father is god. Be one to whom the guest is god. Be one to whom the preceptor is god. Those deeds should be done which are irreproachable, not others. Those that are good deeds of ours, should be practised by you, not others. Those Brahmanas who are superior to us should be refreshed by you with a seat—" If there is any doubt about action or about conduct to you, in that case act as thoughtful Brahmanas would act—Brahmanas that are fit, very fit, free from harshness, and virtue loving. Now with regard to sinful persons—act as thoughtful Brahmanas would act, etc. "Give with faith, Do not give without faith; give in plenty; give in modesty. Give with trembling Give with knowing." "This is the advice, this is the command." The following are the commandments to all. "Righteousness and study and teaching. Truth-

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fulness and etc. Austerity and etc. Self-restraint and etc. Tranquility and etc. Sacrifice and etc. Daily fire worship and etc. Honouring guests and etc. Service to humanity and etc. Duty to offspring and etc. Duty to one's own people and etc. Duty to one's own caste and etc. (Taittiriya Upanishad) The refrain 'study and teaching' tells us that each subject forms a separate shastra.

6. The goal of the ritualist according to Hinduism and Islam.

"This is the truth-the works which sages saw in the (Vedic) mantras or the sacred sayings, are spread forth in various ways in the Triad (The three Vedas.) O you who are desirous of truth, practise those constantly. This is your way leading to the world of good deeds." It may be observed that the goal of the men of the lower religion is "the world of good deeds." "Calling him, come, come, the bright offerings carry the sacrificer with the rays of the sun, uttering pleasant words, honouring and saying "this is the Brahma world obtained by your good deeds." (Mundaka) "On that day you will see the faithful men and the faithful women, *their light running before them* and on their right hand " (57-12 Koran.) Observe the similarity of sense of the phrases underlined in the two verses. Be they Hindus, Muslims or Christians, their prayers, personal virtues, social beneficence and sacrifices take them to any of the heavens, as they deserve, up to the Brahma loka

7. The present international politics are not helpful to the attainment of human salvation.

Even the lowest of these worlds is not attainable by nearly ninety nine out of a hundred of the mankind of this Kali Yuga or the age of evil. For not only is mankind purely world-minded, but is saturated

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with international and inter-communal hatred. Nations and communities vie in hoodwinking their neighbours. This is called politics, diplomacy or statesmanship. The benefits that a state's sinful diplomacy confers on its citizens pollutes their souls, since they uphold the acts of the state. A conscientious man, otherwise saintly, cannot absolve himself of the sin, save, in risk if any, by an open protest. Or he should leave all cares of worldly matters and become a sanyasin living on alms, or a purely wage-earner. The Swasti Veda does not approve living on alms. For alms given by the people is earned by them under the state's protection which may not be all honourable. Therefore the ways of the peoples' livelihood may be questionable. The Swasti Veda holds that receiving alms as a means of livelihood is practising a kind of extortion by self-degradation, and levying an immoral burden on honest workers. The Swasti Veda approves only the ways of the Vedic Rishis who lived in forests on the products of the cow and of the forest, without being a burden to the society. The forests may be under the care of the State. A man born on the earth has an inherent right to live on it, and no administration can dispossess one of the birth-right to draw sustenance from the soil subject to certain social regulations. The Koran approves of the argument, when it says "He it is that made you rulers in the land" (35-39) "You make your oaths to be means of deceit between you, because (one) nation is more numerous than another nation" (16-92) "Remember the day when we call every people with their leader." (17-71) "On the day that We will say to hell, art thou filled up, and it will say, are there any more," (15-30)

8. The grades of salvation and the goal of each religion.

We had examined and found that the ideal laid by the Koran to its followers could mould the mind in a

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particular way, and that its fundamental principles together with its conception of a formless yet personal God could train the mind to pure divinity if strictly followed. This is purely the Upanishadic conception of God and religion except that the Upanishads have been subjected to the triple interpretation of Dwaita, Adwaita, and Visishta Adwaita philosophies. The salvation expounded by these philosophies is of four grades——Saalokya (in the same world with God) Saaroopya (of the same form, or in the image of God), Saameepya (very near God) and Sayujya or becoming one with God. Now the Christian belief is that the souls rise in the image of the Lord. This means Saaroopya mookti. The Muslim belief according to the Koranic verses “some faces on that day shall be bright looking to their Lord,” (75-22 83-22 Koran) and the righteous shall certainly be in bliss, on raised couches they shall gaze, “is Saameepya mookti, or residence in proximity to God. The Muslim Sufi thought has not yet clarified. They suffer under a confusion due to lack of realization. They admit that the supreme God at is once the manifest and the manifested (Zahir and Batin). But the Prophet’s ordainment, “Do not contemplate on His essence, but contemplate on His attributes.” makes all the difference between the goal of the Upanishads or Vedanta and that of the Sufis who contemplate on the attributes. The Sufi doctrine may be said to be more in accord with the Visishta Adwaita marga which believes that God has taken on Himself the attributes to be within the reach of human contemplation to enable them to attain salvation. The Adwaita Upanishads teach the contemplation on God as essence, Sath-chit-anand or Para Brahman.” Aham sath chit paraanande Brahmaivaasmi nache-tarah “(I am Brahman alone, existence, knowledge, and bliss, nothing else.) The attributes of God relate to manifestation. Contemplation on the attributes gives the realization of the attributes. Individuality is thus retained. This is the path of the Dwaities and the Visista

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Adwaities. These paths lead to Saalokya, Saaroopya and Saameepya kinds of salvation. The aim of the Adwaities is Aatyantika layam or Saayujya mookti, having attained which state there is no return to birth again.

9. The philosophies of the ignorant.

Every philosopher digs a pit that he may lie in it. Small burrows may be snug and warm, but the trenches of the ambitious are often damp and make their occupants restless. Time, space, reality, motion and ego are the long and deep trenches in which the most ambitious are seen wading in deep mud and water. Space and time are the deepest pits a fall into which takes the philosophers to the fathomless, called Infinity. Now, time space and reality have never existed and can never more. The only reality known to the theists is a hypothesis R. A. A. to the athelists, and what the theists hold as ephemera is the reality of the investigators. But all these things are mere conditions contributing to Individuality. The ordinary individual buffeting in the ocean of thought, can never go to the bottom of it to reach solid ground, which does not exist. For thought is a bottomless unlimited forward expanse. Thought can reach principles of thought, i. e., thought ocean. How can thought transcend thought? Hence thought finds reality in thought, or thought is its own reality. But we see that thought arises, so it has a source from which it issues forth. Hence it is the manifestation of the unmanifest, called the spirit. Thought cannot discover its source. For the source is the knower, and thought is the known and the conditioned. Spirit is the unconditioned and unknowable. It is in the thought we find what are called space, time, reality and I-ness. When the thought is absent these things vanish. The source of thought alone remains. There is nothing like infinity and eternity in it. Infinity is the indefinite conception of the stretch of the finite, and the latter, the finite, is the per-

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ceptible fragment of what is termed infinite. When the thought is absent, there is neither the finite nor the infinite. The thought, when it is present, is so blind that it knows not where it begins and ends in relation to its originator. For it is simply a conditioned growth on something else. It measures its conditions in relation to itself, i. e. space, time and activity. Therefore, there is nothing like absolute time, space, reality conception in pure existence. Since thought is a condition emanating in self ignorance from the Spirit, it ceases to exist when the Spirit is quiescent. "Yato vacho nivartante apraapya manassaa saha." (2-4. Taittiriya) (From which words turn back along with the mind, having not reached it.) All philosophies must stop at the sluice through which thought issues. The Spirit is like radium which sends forth its rays and deposits lead. i. e. the thought when it issues forth brings with it particles of elements, but when it recedes, it drops the particles. Without the aid of these particles there is no earthly knowing. Since these particles do not pass back into the Spirit, the mind constituted of these particles cannot reach the Spirit. Pure knowing lies with the pure Spirit. The middle condition or the mind is the universe. What but truth can the mind find in the universe? This truth is in relation to the mind. In relation to the Spirit, it bears no comparison, no reality. The mind is, therefore, the space-time conception and the ego. The first ego is the Logos or Brahma of whom all existence is part and parcel. We, therefore, understand that space, time and ego are not independent of one another but a unit existence produced by the vibration caused in Brahman or MahaVishnu by Himself. All existence, therefore, consists of a forward motion set in by the vibration caused in Brahman. As Brahman is the only reality, whatever arises out of Him cannot go beyond Him and so must girate within Him. Hence all motion is circular and unending. When the motive force of thought ceases, the motion ceases, i. e. all existence ceases. So long as creation

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exists there is a circular journey of energy particles dependant on the motive force liberated. This energy is called Prakriti. " Verily none can ever rest for even an instant, without performing action; all are made to act, helplessly indeed, by the Gunas, born of Prakriti." (3-5. Gita) The Sufis seem to term the first ego Haqiqati Mahammadi, the first conditioned immanence or will.

10. Individuality true and false.

It is essential to discuss here, whether God is a perfect individual, that every one of us may be a perfect individual. A being is not an individual, because it is a link in a chain of descent; but for this very reason a being becomes individualised by the peculiarities it may exhibit, may be by acquisition. A blade of iron does not retain sharpness, but the retaining properties of a blade are enhanced if it is made of good steel. So the presence of carbon individualizes steel from iron. Individuality is thus an acquisition by a member of something alien to the class of which it is a member. Is a thief an individual in a family of honest members? Evidently not, because stealing is doing in secret something prohibited. The craving for the thing is there. The prohibition acts as a check on its public exhibition. The want is represented in some members, while it is doubtful whether it is dead in some others. All human beings are under the yoke of desire. So all qualities exhibited by beings are merely phases of activity under varying circumstances, just as the same white light reflects itself in varied hues through variously coloured glasses. Hence the individuality aspired is purity, and from purity to freedom. The highest kind of purity and freedom is Godhood. So God may be termed the individual or Purusha. But it is very unfortunate that the world which is an impurity flows from Purusha or Individual. Still he is above it and not polluted by it. Therefore God is the Individual. " As I

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transcend the perishable and am above the Imperishable, therefore am I in the world and in the Veda celebrated as the Purushaotama (the highest Purusha) (15-18 Gita,)" "These acts do not bind Me, sitting as one neutral, unattached to them, O Dhananjaya. " (9-9. *ibid*). Man is affected by his own thought, because man is but the product of thought and his own thought which is but the radiation or refraction of the original thought confuses him. If man can get rid of this confusion and see that he, the mind or *anthahkarana*, commonly posing as self, is but the thought-effect of the Supreme Purusha or Individual, the ignorance, viz. the sense of individuality vanishes. Since God, while He brings forth an impurity, still retains individuality by not being affected by it, in the same way the individual by self knowledge can remain uncontaminated by his thought or creation or impurity. When the man thus slowly recedes, he reaches the Individual, and his false individuality disappears; for it is the forward thought that is contaminated." The self-existent created the senses out-going; therefore, one sees outside and not the Atman within. Some intelligent man, desirous of immortality with his senses turned inside (from their objects) sees the Atman within." (Katha 4-1). The thought went backwards, and reflected the original, and lost itself in it. Self-knowledge is the characteristic of individuality. Otherwise the presence or absence of one quality or condition is the father of another quality or condition, and thus there is scope not for perfect individuality but for multiplication of genus and species. (15-1 to 6. Gita) Man should drop his conditioned individuality of genus and species to reach the unconditioned individuality of the pure Spirit. In relation to the conditioned, the unconditioned is infinite and eternal, omnipotent, omnipresent, omniscient. "The One, who, eternal among the non-eternal intelligent among the intelligent, etc." (5-13 Katha Upan) But the world exists under a disease or abnormal condition of the Spirit, call it creation, and is unable to understand

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its own exteriorized condition of the activity of the subtle and hidden Spirit. The reason is not far to seek. It is the made and not the Maker, the cognized and not the cognizant. The creation exists in the concentration of the Spirit, "aekadesatwat" (on account of concentration. Being situated at one place is not the sense). The Koranic explanation "Be, and it is," only means that the creation is the product of concentration "He performed austerities, and performing austerities he created all this". This sentence of the Tattiriya Upanishad explains also this point. The Spirit concentrated, and in the concentration exists all this universe. This is not a contradiction of the sense of the verse, "Verily, in the beginning, this (world) was formless. From that the form was produced That created itself." (2-7 Taittiriya). This verse refers to the evolution, while concentration" explains the nature and scope of all existence.

11. Is creation rationally understandable?

The word creation, must raise in us some conception. If it were something of which men can have no conception by synthesis and analysis, let it be admitted that all existence is irrational; and all attempts at an understanding of God and man become a nullity. But within human understanding and experience, there exists a fund of systematized knowledge which must be credited to God's account as proof that God made the universe understandable by man. Then it follows that by the application of the tests and judgment corresponding to the nature of knowledge sought, we may arrive at the right understanding. Thus when we investigate matter alone by the properties which it exhibits, our results are positive in relation to matter. But when we, in common observation, are convinced that something that escapes our concepts of matter is capable of moulding and influencing it, we are driven to examining the inter-relations between that appa-

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rent as non-matter and that apparent as matter. Then if the results of our examination reveal that the former concepts are either nullified by, or subservient to the higher knowledge, we are perforce to reject the earlier knowledge as unsound, and admit that the laws governing the apparent matter depend upon the latitude given by the laws governing the apparent non-matter. And if in our examination of non matter, we are necessitated to apply only analogical judgments to determine the nature of that non-matter we should accept that method as the only available mode of study and that must stand till some one can show a different mode of attacking the problem.

12. The sources of human knowledge. Prophets and incarnation.

Human knowledge is acquired in three ways. (1) By direct observation or sense perception, (2) by inference and appropriate analogy, (3) by revelation, seer-ship, intuition and inspiration. The Koran and the Vedas are instances of revelation. Revelation proceeds from a personal God. The Vedas were heard by the Rishis, and were therefore called Sruti. The Koran was revealed through Gabriel and Mahammad. But the Gita was the direct teaching of Krishna to Arjuna. It is not what was heard from above like the Vedas, nor one brought by an intermediate Being and narrated like the Koran. It is not a contradiction of the saying of the Koran, "And it is not for any mortal that God should speak to him except by inspiring or from behind a veil, or by sending a messenger and revealing by his permission what he pleases." For the matter refers to Prophets. As for the Gita, It is unique in the realm of religion and revelation. It does not deal with the organization of society which changes with times and places. It enunciates principles universally true and constant. It teaches man's duties applicable in all walks of life and asks him to so regulate his con-

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duct that the life he lives is itself an achievement, that there may be nothing further to achieve, i. e. the attainment which people hope to reach in the worlds beyond. The other point about the Gita is that it does not tell of an existence other than the one who teaches it. The first personal pronoun, (Krishna) teaches the second personal pronoun (Arjuna.) The first personal pronoun reveals itself as encompassing the extant universe and bringing about every event. The Gita is unparalleled by any other teaching in that it constitutes self evidence, and does not evidence anything extraneous to the speaker as at all existing.

13. What is called an incarnation ?

The question is - how can God come as a man ? Is incarnation a sustainable truth ? Unless a ray of truth dawns upon a man's intelligence, it is not possible for him to grasp it as a matter of conviction. However, the matter, though dealt with in a previous chapter, shall be again approached in a different way. How can God come as a man ? If one is born with extraordinary qualities, is not that one merely a better man, a giant of intelligence and might ? How can one be the whole, the Supreme God, the Almighty and formless God ? The question is very pertinent as coming from any ignorant man. But there is a simple illusion to be cleared. Let it be admitted that all manifestation is the power of God. Then what is the difference between the common man and the Incarnation ? It is necessary to know what a man is before we can differentiate him from the incarnation. The skin, blood and bone are not the man, nor is life the man. These are distinct from man, and man exists, suffers and enjoys with the aid of these. Man is simply the intelligence, the cognizer. His property is cognition. This cognition makes use of the organs of the body. This cognition is derived from God, the one mighty cognizer. This cognition of man

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is limited, while the original is infinite in glory and power. But neither the primary nor the secondary cognition is affected by space-time conception, though the latter is imbued with it not on account of its being derived from the original but on account of its association with and activity in and in the surroundings of matter, i. e. the body and the universe. The common delusion creeps in here. By infinity, we look at the vast expanse of the firmament for a conception, and then ask ourselves, how can such a vast and powerful God encompassing the whole universe come into the small space of a six footed man ? Furthermore, the sense of reality of the universe and the littleness of self help to emphasise our conception of the Infinite. The men labouring under this delusion must seriously meditate on the potentialities of the Spirit, taking the dream example; till then they cannot shake off this delusion and the conviction cannot be driven home by mere argument to people labouring under an inherent and habitual bias against truth, a matter transcendental and not intellectual. Once a man shakes off the infinity-complex, it is easy to realise that the universe is involved and evolved by Brahman by his concentration, just as the dream world is involved and evolved by the mind of man. Therefore, what is it that prevents Brahman from focussing in a man's form, His pure Spirit not subject to the delusion which ordinary man is subject to? To make the thing plainer, the life that is working in man and beast and insect is one common intelligence that first arose from God but descended through genus and species, and propagated diversity. This intelligence is neither man nor beast, but divinity itself and omniscient and omnipotent. The individual cognition arose on this divinity, and is subject to the delusion of space, time and egotism. In the incarnation this delusion does not exist. The supreme soul, the working life and the individuality exhibited are a unit existence. Judged by this standard Jesus falls far short of it, and therefore Christ Jesus is

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not an incarnation at all. For says he 'I am he that was dead;——and behold, I am alive for ever more' "Jesus of Nazareth, a man approved by God among you whom God hath raised up, having loosed the pains of death," (Acts 2-22 to 24.)

14. Dualism and pantheism without a foundation.

It is proper at this place to dispose of Dualism and pantheism. Has the dream world a separate existence from the dreamer? When a man pictures in his mind an edifice, does it exist separately from him? And of what matter is it composed? Are the rays of the sun different from him? Since all substance, spiritual and material, has taken shape in and on account of the concentration of God's will, it has no more existence in the will of God than the picture on the lens. Therefore the two words are wrongly used. The world is not an independent existence; nor can it persist in its appearance. It is something that comes and goes at the will of the actor. It is neither existence nor non-existence. Hence it is called *Maya* and what exists is only God or Brahman. Since the creation persists in relation to man it is called *samsara*. Looking from the other aspect too, we see only form and function which are transitory, the dependence of the voluntary on the involuntary in man, and the subjection of the cosmos to eternal, self-acting and inexorable law manipulating something from the unknown to the unknown and losing itself in infinity, thus leaving our sense in the lurch. The lurch in both the cases is Brahman, conceivable by the first way and inconceivable by the second.

15. Life detected only by its manifestation.

Says the Upanishad, "Verily, all this was in the beginning the self only. There was nothing that winked. He thought—Shall I create the worlds? He created these

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worlds." (Aitiriya Upanishad.) "He got a desire I should become many; let me produce creatures. He performed austerities. Performing austerities created all this, whatever is here. " (Taittiriya Upa.) The meaning is this. God did concentrate to bring into existence the worlds; Having brought about the worlds of matter, what did He do? Having created it He entered it. He not only charged the worlds with life, but became their soul. Therefore matter is not dead but full of life: and so life evolved gradually, making matter its vehicle of expression and in man who is the best expression of life, the soul is reflected. No crucible experimentation can ever distinguish life from matter. Only by the character that life exhibits can life be detected.

CHAPTER 9.

The elements that make up the modern society.

1. Righteousness, the basis of equitable conduct:—

"What will make thee comprehend what the up-hill road is? It is the setting free of a slave, or the giving of food in a day of hunger to an orphan having relationship, or to the poor man lying in the dust; moreover he is of those who believe and charge one another to show patience and charge one another to show compassion. These are the people of the right hand (90-11 to 18 Koran).

The Koran does not condemn the institution of slavery, but recommends the emancipation of slaves as an act of special virtue. It is right to say that the Koran gave impetus to slave regeneration, as masters began to treat

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their slaves kindly, but it cannot be said that the Koran set in motion the thought of slave emancipation. In India slavery of the type known in the western countries does not seem to have ever existed, though some of the Smrities have laws concerning slaves as property. But there has been the custom of segregation of unwanted peoples. The segregated people are free people and can earn their bread as best they like. This is the policy which the Hindus are practicing in India against the Harijans, while they are contending against same in the British colonies. The Whites have borrowed their policy from the Hindus, as it were; or perhaps, it is an Aryan disease which will never leave the race. It is just here that human nature has conclusively failed to improve from time immemorial. Be they Hindus, Christians or Muslims, they cannot learn the lesson, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law of the prophets" (7-12 Matt). When mankind learns this one rule of moral conduct, it displaces cart loads of religious books and moral instruction by the righteous conscience. And the whole edifice of Judicial and military machinery crumbles to dust. The earth will turn into paradise,

2. The drift of modern tendency.

But the modern tendency of man's conduct is shaped by fashion, etiquette and policy, but not by his inner self. What is fashion? The dictionary tells us that it is style, pattern or manner. These words in explanation are mere euphemisms. Fashion simply is the senseless imitation of a thing by a creature wanting in personality. Fashion has so permeated the souls of men and women that they may be termed fashion-souls. These fashion-souls cannot think or act except in terms of current fashion. They eat, drink, dress, adopt mannerisms, swear oaths, go to church, mosque or temple, pray, read scriptures, deny them and God,

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condemn or adopt propaganda in favour of religion, observe rituals such as marriage and funeral ceremonies, in short all their life purposes, as dictated by current thought and fashion. What is more? In this Kali yuga every man and every woman are a gentleman and a lady. You cannot call a thief a thief, but Mr. Accused So and So and Mr. Convict So and So. The law justly offers protection to one and all alike and upholds the self-respect of every individual, till the contrary is proved. Therefore a hypocrite is a pious man, a man of God and religion, though he takes bribes in the execution of his duties, though he may be a slanderer, a cheat or swindler, a habitual perjurer on oath in the public courts, though he may have evaded a liability on the pretext of debarred limitation, though he may be an adulterer of notoriety; and society cannot and generally does not think of ostracizing them in any manner, but must and would address them 'gentlemen and ladies', and bow to them. For, why, these are personal foibles and no man is believed to be quite above human weaknesses. So all these men and women are religious minded.

3. The Orthodox.

There are two distinct classes of these religious minded men and women, the orthodox or the narrow minded class, and the heterodox or the broad minded,——the conservatives and the liberals of religious life. It will be interesting to observe in what these two classes differ. The orthodox classes consist of the Mullas and the oolema, purohits and pundits, the clergy and their ardent supporters. These are the quasi-saints and the custodians of traditional religion and morality. They are punctilious as far as rituals, dress and talk are concerned, but they are sufficiently broad minded to accommodate all sins. Yet they abhor a man who admits his sins or commits them openly. They abhor the heterodox with all their heart, mind and 'soul, as the latter seem to entertain contempt to the strict ob-

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observance of rituals and rules relating to dress etc., and generally raise their binoculars at them for a detailed perspective of their inner life. The creed of the orthodox is, "Conform to all the external observances. We do not peep into your privacy, nor should you into ours". The orthodox are very venerable people. One can at once identify them by their looks, dress, bearing and talk. Their very atmosphere is very ennobling. For they all live under the very honourable contract stated above.

4. The man of modern culture.

To the second class belong the men and women whose ancient religion is saturated with modern culture. These live for truth. Most of them have each a conscience which they wear in comfort, much like the bonnet veil of the ladies, but invisible being of a texture finer than the cobweb and woven by the Three Weavers of Indra's court. This conscience, covering all their senses, acts like a sieve, and nothing can pass into and out of the man but through it. These people are, therefore, free from faults of omission and commission from a conscience point of view. These are the modern saints, politicians, statesmen, diplomats, servants of religion, re-interpreters of Dharma, Social reformers, evangelists, doctors of law, literature, religion (Divinity) and medicine, the poets and so forth. The world of all kinds of activity is theirs. They make up the present day living world. They are its best representatives, and are after truth. But since truth is outside of them and they are after it, their conscience also hangs outside of them. They point to truth in the Books. They point to the dead saints and prophets for models. They write extensively, prolific in vague generalizations, assertions and denouncements. They seem to forget at times that consciences differ, and being always in search after truth, they accuse one another of misrepresentations. They are great scholars and orators. Their

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learning and eloquence make up their side of truth in their secular and spiritual endeavours.

Independence, patriotism, communal interest, religion and morality are their slogans. Their atmosphere is surcharged with social upheaval:—renaissance, reform and revolution. They are the preachers, the legislators and the public servants. Now and then a gentleman or a lady may resort to a divorce court for dissolution from immoral companionship, or for compensation if allowable by law. Now and then a professor of a college, an advocate of justice, or a public servant may get prosecuted for misappropriation of trust monies, for abuse of opportunities and responsibilities. What of that? The rare cases coming to light are severely punished. The rest are all honourable men until it is proved to the contrary. That is the law of the land, the supposition and the truth. For while the scope for human aberration is great, possibilities for human watchfulness and judgment are limited, and unless mankind as a whole is morally elevated, the world will ever remain what it has been. The above stated two classes of mankind constitute the upper strata of society of any clime and religious persuasion. Four more divisions of mankind coming even under the above classes (there is always inevitable overlapping) shall be just touched upon. They are (1) those who believe in the revealed books but have their own interpretations, (2) those who pay nominal obeisance to religion without ever a thought troubling them about it, (3) those who take pride in asserting that they have not yet formed their religion and thus pass on their days, and (4) those who assert that they do not believe in religion. To all these, fortunately, there has existed already a non-religious, non-communal sermon written by Wordsworth in his poem, 'Character of a Happy Warrior.' I would beg that every member of the above classes may with profit tell this poem on the rosary five rounds morning and evening.

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5. The lower Middle class.

There are still two other classes of society, (1) the class represented by the cultivators, small traders, artisans, mechanics, clerks and other grades of servants of the offices, and all common people of respectability. These are mostly pious minded, and attend prayers in churches, temples or mosques, observe rituals, caste and religious differences, but do not know much of their respective religions and labour under the firm conviction that the sacred books are really above human understanding, and that all interpretations are defective and untrustworthy expositions. (An Indian Christian, too, once told me that a great part of St John's gospel was a sealed book and that I should, being a Brahmin, be able to understand it much better than the Christians.) Their own practical religion is a commonwealth of needs and resources. They believe they are deprived of their birth-right of a comfortable existence by the ways of Organized Society. So they must exercise their wit: and devise means of circumventing the laws to meet their necessities of life. They find a Divine justification in their conduct. So the trader adulterates his goods intelligently. The clerk refuses or delays the execution of his legitimate duty till he is tipped. The bird of an office peon always remembers that when he returns home at nightfall, he finds a nestful of unfeathered younglings chirping with open beaks for food to be thrust into their throats. The customer firmly believes that the rogue of a dealer always practices the tricks of his trade, and so tries to evade the bills. The Soucar strictly adheres to the principles of usury and realizes his principal in the shape of heavy interest before the debtor files his insolvency petition. The police constable thinks that the citizen whose negligence involved him in the unpleasant and extra duty of detection must pay for it. So on goes this respectable world of pious believers in the commonwealth of needs and resources.

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6. The dregs of society.

Now the lowest class of gentlemen that people this God-made planet come in handy to the upper classes in their hour of need for their epoch making exploits. These gentlemen form part of nature's mechanism to checkmate the world's tendency towards excesses such as over-population, concentration of capital, and monotonous peace or social lethargy. To their endeavours is due the activity and employment of nearly a fourth part of the human world. Yet they are only of the class of automatons like the clashing locomotives, crashing aeroplanes and the torpedoing motor 'Buses and cars of the road. It is not my endeavour to paint the world as black as possible. But in all humility I must make this statement that while the sun shines brightly, darkness lies hidden in the unexposed corners giving shelter to all creatures that fear the light of day.

7. Woman a rebel against religions and social codes.

In spite of my efforts at the unpleasant and artificial division of society, Nature's classification of mankind into the two broad divisions represented by Adam and Eve persists, notwithstanding the efforts of Eve also to efface such a distinction. Though she is ably assisted by Dame Fashion and by sex-at-will Scientists, Mother Nature seems to yet retain sufficient self-respect for her own person that she does not permit the self-annihilating efforts of her foolish daughters to go beyond mimicry. It appears that there has ever existed a tug of war between the word of God as revealed in the sacred books and the spirit which Mother Nature has infused her daughters with. Sanskrit literature calls woman "abala" or the weaker sex and has denied to her whatever the word "independence" connotes. But yet Seeta successfully persuaded Rama to permit her

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to accompany him to the forests by such cutting words as that her father would otherwise call him an unmanly son-in-law. Droupadi of the Maha Bharata saw that the peace mission of Sri Kristna to the court of Duryodhana did not succeed. Thus the two great Epic wars were brought about. Jesus taught, But I say unto you that whoever looketh on a woman to lust after her hath committed adultery with her already in his heart. "But the modern Eve has declared, Bare arms and low dresses shall be the fashion of the age. The science of health and aesthetics has put its imprimatur on this rule of Dame Fashion. The injunction of the Koran that save the women advanced in years who do not hope for a marriage, all others should wear their head coverings over their bosoms (24-31.60) is being slowly but surely discarded by the Muslim women. Christ taught, "Whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery." But the Koran argues no causes justifying a divorce. It simply sanctions it and the conditions of reconciliation. The prophet Mahmad seems to have said, "Of all the things which have been permitted to men divorce is the most hated by God." thus insisting on the sinfulness of hasty conduct. But the world records an annually increasing percentage of divorces to marriages, and we note with regret that in certain countries women are said to so conduct themselves that a separation is effected with the additional benefit of alimony. Thus they secure freedom and maintenance at the husband's expense. Divorce is in the air in India. Whether Divorce or a legal separation with allowance for maintenance, the tendency of the times shows how the wind blows. The modern Seeta is not prepared to go to the forests with her Rama. While granting that certain Indian customs require alleviation, it is to be hoped that the modern Seeta will not learn to contrive to drive Rama to the forests, intent on returning to her mother's home with a decree for alimony in her hands. (There was, I recollect, a suit by an

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Indian lady for enhanced maintenance allowance, in which her advocate pleaded that silks had risen in price. These are harsh words to my sisters of the land, but it is only a well-meant fore-warning that they ought not to try to imitate unworthy fashions coming from across the seas.

The Koran tells unequivocally that woman is not the equal of man in intelligence and that she is not as reliable a witness as man is, "But if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two (women) errs, the other may remind her." (2:282. Koran), Yet woman has not only wielded the sceptre by right of inheritance, and the sword on the battle field, but she has also thrust her presence into the councils of state and at the Bench and Bar of legal advocacy by dint of organized effort. On land and sea and in the air she has proved herself to be the equal of man. Indeed, not only is she as good a thief, high-way robber, pick-pocket and squanderer as man ever proved himself to be, but in the tender offices to humanity hers is the entire field. How can she be anything less, being the half of man? And being the better half, she has successfully defeated man in all matters when he had acted against her interests, and has made him her slavish admirer. The fragile thread which repelled the suitors of ancient Penelope's spinning wheel, hem-stitches them to the skirt of her modern prototype at the sewing machine. It is to this formidable Heroine of the Age that the Swasti Veda sanguinely looks for the moral redemption of the world, on which alone rests the national and world salvation. Woman is Nature herself in full freshness and vigour. She should first raise herself, and along with her the whole mankind progresses automatically.

8. The summing up.

The work that is indicated by this Interpretation of the religions, which I hereby name "The Rapprochement of Religions", is to be continued by every Swasti Vedin who

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shall add his own golden cup of ambrosia from that sweet and surging ocean of knowledge near the shallow shores of which I found myself drinking petty handfuls in the sacred precincts of the temple. To become a Swasti Vedin none need relinquish his faith. No external ceremonial is prescribed. No new name need be assumed. No separate community is allowed. The extension of the soul to include within its scope the creature universe as a unit existence is both the initiation and the consummation of religious experience. The Swasti Vedin is therefore one who has dropped all egotism, the ideas of country, race and religion, and serves God, man and truth. The Swasti Vedin has no dogmas to uphold. He is not merely at perfect liberty to hold to or cast away any cherished belief, but should he relinquish all beliefs and seek truth once more, he is promised direct help by God. For the Swasti Veda tells us that "The ONE who may teach every mind, finding its anxieties, is God alone, and HE teaches truth." The Swasti Vedin cannot distinguish himself from the rest of mankind by any denomination which the Veda does not approve of. The Swasti Vedin is a world being and has no community or religion to claim or to be proud of. He is at perfect liberty to choose one or all of the prophets as models of life, be it Christ, Buddha, Mahmad, Rama or Kristna. Or any other who appeals to the inclinations or sentiments of each individual may be specially chosen for private guidance. The man whose attention is confined to his own particular creed and whoever remains under the false notion that other religions are spurious productions is a bigot and is not acceptable to God. God does not care whether one is a Christian or a Muslim or a Hindu, but cares really for what one is by thoughts and conduct. There is no greater vicious creature in God's creation than a bigot, and he should either be educated, if possible, or avoided by intelligent human society.

All creation is simply the vision of God. God's

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vision is also God's thought. These two are not separate functions. Vision is thought. In the human being thought radiation is a translation of vision. Its converse is also true, because the one is the other. Vision need not be ocular sense perception, nor need it be thought conception. The vision of man proceeds from the very central existence, call it soul, being, spirit, or by any other name. We see, we hear, we smell, we taste, we touch. In all these cases we at once have the impression carried to the centre, for it is from the centre that the activity proceeds to the senses. So far any thinking child knows. Without all these external aids, without a thought being apparent in the mind, the thought exists as feeling. Even without this feeling, still the seed of feeling and thought exists in the very consciousness of existence. This consciousness of existence is itself thought in essence. The thought is called Spirit or individual soul "Vision comprehends Him not". This individual soul is the vision or the thought of God. For, the whole creation is what God saw in himself. The true cognition or *Samyagdarsana* or *Siddarsana* becomes established only when the *vasanas* or seeds of illusion present in the individual soul are destroyed, i. e. when the glass is pure, its transparency hides its own existence and allows pure knowledge to flow out. And this pure knowledge is God or the true soul of all creatures. By 'God' Brahman is meant here. In Brahman, the true soul of the beings, there is neither cause nor effect. Neither is there anything greater or smaller existing beside it, Its own energy which radiates as thought takes forms and is known as the universe.

"Na tasya karyam karanam cha vidyate. Na tatsamascha apyadhikascha drusyate, paraasya saktir vividhyva sruyate swabhavikee jnanabala kriyacha, mayantu prakritim vidyan mayinantu maheswaram." Saktayas sarva bhayanam achintya jnanagocharah, arujato brahmanastastu sargadyaabhiva saktayah, bhavatu tapatam sreshta pavskasya yadhoshnata."

By thought HE pervades, i.e. became Hiranya-

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garbha. Thought comprises the whole creative activity. In thought exist space and time. Space is matter. Pure space has no existence. It is a delusion. Pure time is a delusion. Time is the serial vibration of matter. Primeval matter cannot be perceived by any device of the senses. It is thought energy. It is perceivable by the mind acting independently of the senses. The dream forms are the materialization of this thought-matter. This thought-matter evolved itself into world forms. This thought is in Sanskrit called 'Pradhanam' or Para Prakriti according to the stages of evolution, and khalq and amr in the Koran; and God's will in the Bible. God created the human beings in his image. God is the true soul or cognizer and the individual is the image or unreal and so illusory cognizer. In the Vedanta philosophy this image is called 'Aabhassa'.

"Chitteraprati sankramaya stadaakaraapattou swa-buddhi samvedanam. Drastu drusyo-paraktam chittam sarvaardham. (4-21.22 Patanjali yoga sastra)

The reflection of the Atman or Brahman on the mind makes it volitional just as the iron becomes active near the magnet. What we may call the ego or the individual soul is this reflection or image of God on the mind or Buddhi. Since it is only a reflection, it is not an entity. Thus here is a hiatus between man and God. Wrongly understood this hiatus has given rise to various philosophies, and in India to Dwaita, Adwaita and Visista Adwaita schools of thought. It is none of these indeed. But it is as you develop yourself. If you are able to bridge the hiatus you are one with God, and you cease to exist as an individual. If you are an atheist, you cease to exist without knowing anything higher than this life. If you develop into a super-physical entity by oopasana, you exist as a celestial. If you are a pure theist but assert individuality, you retain your spiritual entity in the spirit world. If you desire re-birth, you will obtain it.

(Concerning an atheist or one who dies like an animal, the Bible has said. "There is no work, nor device

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nor knowledge, nor wisdom in the grave " Not for a man who dies with hope. Look at the prayer of David. "Consider and hear me, O Lord, my God, lighten mine eyes, lest I sleep the sleep of death." He did not want to sleep the sleep of death. He wanted to retain consciousness after death. Again he says:—I shall be satisfied when I awake with Thy likeness." Which means that when the final day comes the knowledge which he will attain, or the glory which he will receive will be different from his earthly consciousness and his consciousness between death and final rising. Now one can easily understand the verse, 'Death is the curse brought down by Adam's fall, and life is the blessing brought by Jesus's self-sacrifice in atonement of Adam's transgression.' Adam's conduct did not help the Jewish human race to attain wisdom. The human race had to wade through natural progress: and so the lawless men had first to be guided by certain laws. The human race had to learn good and righteous conduct for centuries and ages to fit themselves to receive higher knowledge. The people, once accustomed to certain laws, could not easily relinquish them and accept Jesus's message. Therefore, Jesus fell a victim to those laws. Hence atonement by self-sacrifice. Jesus sacrificed himself not because it was a spiritual necessity but because it was a political inevitability.

"Whatever form a devotee seeks to worship with sraddha, that sraddha of his do I make unwavering. Endued with that sraddha, he engages in the worship of that, and from it gains his desires — these being dispensed by ME alone. But the fruit accruing to those men of little understanding is limited, The worshippers of the Devas go to the Devas; My devotees too come to ME. (7-21 to 23 Gita) "Remembering whatever object, at the end, he leaves the body, that alone is reached by him, O son of Kunti, because of his constant thought of that object ' ' (8-6 Gita). These verses determine the goal of each individual according to the ideal each pursues through his life.

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God created Adam in his image Gen. 1-26, 27

Jesus Christ is the express image of His person.
(Heb. 1—3)

Logos or the word of God is the image of God and is identified with Jesus (Col. 1—15).

Man is the highest order of animal creation. All animals including man have the same kind of breath (Eccl. 3—19)

Now are we the sons of God. It doth not yet appear what we shall be. But we know that when we shall appear we shall be like him as he is (1. John. 3—2)

There is a natural body and there is a spiritual body (1 Cor. 15—14)

The Christian belief runs parallel to the Hindu belief concerning the great Creator and the created. God created the Logos at first. The Hindus say that God created Brahma. Both are called sons, of course figuratively. All subsequent human beings are also the images of God. The image is the spirit or the individual soul encased in a spirit body otherwise called the *sookshma sarira*, which has been well understood by the Hindus, who by yoga practices separated themselves from the coarse body and wandered in the spiritual realms. It is in this spiritual body that man dwells in heaven. It is the destruction of this spiritual body that man should aim at, that he might attain total emancipation. Thus it is very clear what is the goal of the several religions.

The egotism in man which seems to lay stress on some aspect of one's own religion or creed is the product of some deep delusion generally inherited. The traits of nations, tribes and individuals leave their mark on every teaching, and anything worthy found anywhere is fit to be picked up, but is not so worthy as to emphasise differences in the social life, much less to cause a cleavage in religious life. No man can approach God, because he believes in some dogmas or accepts a certain prophet. To own a belief is to own a patch of land overgrown with

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natural vegetation. Inherited religion is essentially of that sort. This belief, like the patch of land, will give man whatever grows there, perhaps, what is mostly to be plucked out by the roots. Every man must look up to God, not into books, for guidance. And knowledge and the power of understanding the books come from HIM. The knowledge leads him to salvation, and the power of understanding helps him to explain the books to his fellows, and to live in peace in their midst for the profit of all. "To them ever steady and serving ME with affection, I give that buddhi yoga by which they come unto ME. (10-10. Gita).

The Swasti Veda is also renamed the Buddhi yoga by Divine revelation. The Swasti Veda invites the people of all the religions to come close to one another, not by disavowing everything they had previously cherished, but by bringing with them whatever is most agreeable to the elevated humanity. For, the Swasti Veda considers the existing revelations as invaluable treasures forming one Book to be interpreted in the light of its own revelation which closes that Big Book and opens the kingdom of God on earth that the prepared might at once enter it and slowly lead the rest of mankind into it. The Swasti Veda is, therefore, an invitation to the virtuous and godly brethren of the world to come together and hold the banner of the kingdom of God aloft all over the world. May they heed the call of the High God and do His will.

Om thath Santih.

The End.

NOTES

Adwaitism:— God is the soul of man; The philosophy that teaches this doctrine.

Atman:— The soul.

Akasa: Ether, Space

Ahankara: Egotism.

Aswins: Divine medical men; They are twins.

Amrutam: Nectar, immortality, Brahman

Acharyas—Sankara, Madhwa, and Ramanuja; the founders of the three schools of philosophy.

Brahma:— The Lord as the creator.

Brahman: The Supreme existence.

Buddhi: Intellect.

Buddhi Yoga: Intellectual perception.

Chitta: Thought process; mercuriality of mind.

Christian Trinity: God, the Father; God, the Son; The Holy Ghost. God, the son is the outcome of the reflection of God, the father on the Holy Ghost. The son of man becomes the son of God when knowledge shines on him. The Holy Ghost is the power of God. Thus God the Father, God the Son and the Holy Ghost are easily explained by the definition of God as Sat-chit-ananda. Sator the basic existence is God the Father. Chit or knowledge or power or Sakti is the Holy Ghost. The result, existence and knowledge together, is the creation which is Ananda; and man is the ultimate Ananda realised by God. Ananda is bliss. Man is bliss. When he realises that he is bliss, (Anando brahmaeti vyajanat) that state is salvation. Thus salvation is the return to the original unconditioned state of existence. Such experience of the dissociation of the spirit while in the flesh is the elevation of the soul to the status of God the Son. Christ is one such self-realised being. He was a jeevanmukta. All Jeevanmuktas are the sons of God. Narada, the bodi-

less, shining Muni is a puranic example of a jeevan-mukta of the type of Jesus. Narada was called the son of Brahma, Brahmamanasa-putra.

Dwaitism:— The soul is different from and dependent on God for salvation; which is not Sayujya. The philosophy that teaches this doctrine.

Dharma: religion, justice, law, equity, custom, morality and all such things are connoted by the word.

Five pranas: 1. Prana (breath in the lungs); 2. apana or the breath acting in the abdominal region. 3. samana, breath at the Navel, 4. Udana, the breath acting upwards, the power by which yogins lift up the body, 5. Vyana, the breath that fills the whole body.

Gandha: Smell; the quality of the earth.

Goutami: Her other name is Ahalya, which means uncultured. Being uncultured in true morality, she committed adultery with Indra. Now the uncultured Ahalya is the spiritual practice of various kinds prevailing in the world, by which men find certain internal evidences of the spiritual forces, called chitkalas; with this small evidence of the spiritual spark of the great life, these ignorant men are oversatisfied with the purpose of their existence, and think that they have achieved everything, and that there is nothing more to achieve. Thus these people spend their earthly and heavenly life without knowledge but in a state of self forgetful ecstasy. This state is described by the fallen condition of Ahalya in the form of a stone for ages until Rama happened to pass the place the stone lay and touched it, when the stone turned into being, and Ahalya, purified, stood out in her purity. Now, Rama connotes Knowledge in Adyhatma Ramayana, i. e. philosophical interpretation of Ramayana. So till knowledge touched the ecstatic soul, it lay inert in ecstasy. When true knowledge shone on the soul, it once more became active and self-expressive. Thus samadhi is a state of absolution in ecstatic bliss, where knowledge is absent. This is the esoteric sense. Indra is Consciousness.

Hiranyakasapa:— The king who declared himself in the place of God and forbade prayer and worship except in his own name. (Ambition)

Hiranyaksha:— The brother of Hiranyakasapa, the king who rolled the earth as he would a mat and carried it under his armpit (Height of avarice.)

Hiranya garbha: that which contains hiranya or the evolving particle.

Indra: The lord of heaven. (Indra comes from the word Idandra).

Indrani: The consort of Indra.

Indriyas: Senses.

Karma:— Action; ritual; the law of action and reaction (in this sense Karma is divided into three varieties:— Agami, sanchita, and pralabdha; The last mentioned is again subdivided into three kinds:— Swecha, parecha and anicha)

Kubera: The lord of the North; lord of treasures.

Lakshmi: The goddess of fortune; Kshma means the earth. In the creation the earth is the final achievement, and out of it evolved all life. Lakshmi is achievement personified. Every achievement or possession is Lakshmi; thus Dhana Lakshmi, Dhanya Lakshmi, Griha Lakshmi etc.

Manah: Mind.

Minaka: The hill that took shelter in the ocean, fleeing from the sword of Indra.

Pralaya: Destruction, and the fate of the souls.

Prithvi: Earth.

Pani: Hand; sense of touch also may be intended.

Pada: Foot; motion may also be intended.

Pralaya:— Dissolution, same as destruction.

Paramatma: The great soul, God.

Para Brahman: do.

Paarvati: Firmness, steadiness, stability. Parvatam means mountain. What is born of it is Parvati, the daughter of a mountain.

Rajasaguna: Mixed nature, mundane nature, middling temperament.

Roopa: Form.

Swasti:— Blessing: May the kings of the earth rule their subjects righteously. May rains fall in proper season. May the earth bear crops in plenty. May cows and the Brahmins be always happy. May all the Worlds be happy. May all blessings be for ever.

Blessedness.

Samadarsana:— Unbiased vision.

Samsara:— The law of unceasing life current which causes rebirths without allowing the means of emancipation.

Siva:— The blessed Lord who dwells in the minds of the good.

Sat-chit-ananda:—Existence, knowledge and bliss, the conception of Supreme Existence or Brahman.

Shanmatarah:— The child of six mothers; (six passions; desire, anger, miserliness or greed, fondness to children etc. attachment, lustfulness, and self-forgetful excitement.)

Satvaguna: Original nature, purity.

Sabda: Sound.

Sparsa: Touch.

Swarga: Heaven.

Saraswati: Goddess of knowledge. Knowledge personified. Saras or lake. The goddess who owns the lakes. The lakes are the Vedas.

Satakratu: Kratu is a sacrifice. Sata is hundred. One who has performed a hundred sacrifices. Indra is meant.

Tri-Gunas:— The three states of energy which have evolved out of the Pacific Existence or Brahman; the three states of thought. (satwa, rajus and thamus.)

Thamasaguna: Ultra mundane nature; extremely passionate nature; also dullness.

Tri-moorties: Brahma, Vishnu and Maheswara, the three processes of evolution of the Knowledge, coming into existence, growth and continuity, and ultimate dissolution or modification.

Upastha: Genital organs.

Visista-Adwaitism:— When the cosmos is destroyed, the souls become united with God. The effects are from the cause. The cause consisted of the effects produced. The philosophy that teaches this doctrine.

Vishnu: Omnipresent Lord.

Vayu: Wind, vibration.

Vak: Speech.

Virat: Original Form.

Varuna: The lord of the West; the lord of water and mid space.

Vaitarani: A mythical river which the dead have to cross.

Vritra: The great demon of darkness whom Indra killed.

Vajra Ayudha: The sword of Indra with which he cut down the mountain ranges that flew in the air and fell on the villages thus destroying all life.

Vasudeva's son is Vaasudeva, Kristna.

Yama: The lord of the South, the lord of the souls, who dispenses judgment. He judges the souls when they go to him after death. His other name is Kaala, or time.

Errata

PART I. THE INTRODUCTION

Page-Line	For	Read
3 36	no guidance for its	No guidance, for its
4 11	not in a corner, It hides	not in a corner. It
4 12	For, it hss	For it has
4-13, 14	bhuta hruddeese	bhutanam hruddeese
4 23	creatures and other	creatures, and other
4 32	is necked out	is necked out".
5 1	takes few	takes a few
5 17	in the heart and	in the heart, and
6 3	potentiality, in	potentiality. In
6 9	colour because	colour, because
6 34	social polity	social polity?
7 11	merge	emerge
do	of evolution they	of evolution, they
7 18	country. (stop)	country, (comma)
7 23	those influences	they
8 3	with them because	with them, because
11 22	Thy kind-dom	Thy kingdom
12 19	population. while	population, while
12 33	activites undeveloped	activities of undeve- loped
13 8	over the globe!	over the globe?
14 37	in God's creation	Place full stop after "creation"
15 11	becomes	becomes
15 20	like themselves.,'	Add (S. V.) after."
15 28	independence	independence
17 10	sufference	sufferance
17 32	com.posing	com-posing
19 33	aggressor. (full stop)	aggressor, (comma)
20 7	and to make	and make
21 36	nation the human race	nation- the human race
23 18	1930	1930 A. D.
24 16	an animal"	an animal." (S. V.)
24 18	wealth	wealth. (full stop)

(ii)

24	10	qualities"	qualities." (S. V.)
24	32	Exhibit	exhibit
26	1	bread that is	bread than what is
27	6	truth. the truth	truth, the truth
30	2	piſce	peace
30	30	Hence	Hence, (comma)
32	10	exiſtance	existence
32	22	dual	duality.
33	21	the quality. (full ſtop)	the quality, (comma)
33	31	non-exiſtant	non-existent,
33	34	to actually ſee	actually to ſee
34	11	interwined	intertwined
39	6	Therafore	Therefore
39	25	For	" For
39	30	Hence	Hence, (comma)
42	17	Manipulated, as under	remove comma
49	2	is abſent. (full ſtop)	is abſent, (comma)
50	5	inherent forces	put a full ſtop after forces
51	21	every kind	every kind. (full ſtop)
51	12	at large	at large. (full ſtop)
52	34	being.	remove full ſtop
52	35	path.	path, (comma)
53	29	flowers, ſerving	flowers, and ſerving
do.		ways. always	remove full ſtop
54	29	mookti	mookti. (full ſtop)
57	20	providence.	providence; (ſemi colon)
57	22	no religions.	no religions, (comma)
57-36, 37		"If I am _____ show mercy"	"If I am _____ show mercy "? and death (full ſtop)
58	37	and death,	defiled, nor defied
59	5	defiled nor defied	and lead
60	18	and to lead	unequal, (comma)
62	6	unequal.	throne, (comma)
63	31	throne.	basis. (full ſtop)
64	17	basis,	ſecretaries
64	21	ſecretaries	

PART II THE SWASTI VEDA.

Page-Line	For	Read
1 25	ilfe	life
3 30	many	may
4 9 & 10	lead, lives	lead lives
4 30	gathering	gathering
5 12	ondure	endure
5 27	the	the
6 25	"Tuk, Tuk, this is work	"Tuk, Tuk, this is my work
27	manifestad, coming	Manifested coming
7 20	duality,	duality.
8 29	thief, made	thief made
31	Gods	gods
9 9	society, being	society being
9 31	al kinds	All kinds
14 15	fnds	finds
15 8	inclinations, are	inclinations are
22 32	society. sinless	society sinless
22 37	harmony	harmony!
23 2	God, when	God when
23 11	ablutions	ablutions,
23 22	That, man	That man
25 27	How?	How
25 30	endangered,	endangered
26 30	where, is	where is
29 8	to rest	to the rest
29 34	Jesus, the great Muslim	Jesus, and the great Muslim
30 2	Life a heap	Life, a heap
30 3	becomos	becomes
30 33	axuliaries	auxiliaries
32 13	the woman, the Lord	the woman the Lord
32 19	mother	mother;
32 30	light, like	light like
33 10	should	should.
34 13	heart,	heart
39 12	fthe	the

43	13	form	forms
43	17	self-centered	self-centred
43	19	thoughts	thought
44	23	of religion	of religion
45	6	flowers	flowers
46	1	bouquet	bouquet
46	7		when death
46	26	and to give	and give
47	35	necessities	the necessities
48	23	difference	differences
54	33	lands	lands?
67	29	from	form
69	15	Death	Death,
69	22	to exist	of exit
70	18	forces-creation	forces, creation

BOOK III

THE RAPPROCHEMENT OF RELIGIONS

Page-Line	For	Read
5 31	crime, or	crime, or
6 13	definite	definite
6 24	largest	largest
7 1	relations-	relations,
7 2	adviser,	adviser
8 9	thought, to	thought to
9 13	bigot who	bigot, who
9 17	prayers	prayers,
9 18	were to so	were it so,
10 2	intoxicated	intoxicated
10 37	danger	a danger
14 16	(Acts 1, 9, 10, 11.)	(Acts 1-9, 10, 11.)
15 23	to libertinism	delete these words
16 27	significance, and	significance, and
17 17	to hold sway	hold sway
18 36	of the spirit;	of the spirit.
19 19	God	God
20 9	from God.	from God,

22 18 Say. He
 23 34 paragraph
 24 28 did not deal
 25 19 of this.
 25 37 people
 26 32 Ganges,
 27 17 mockery.
 30 33 posterity.
 31 26 lower of truth,
 32 24 of this world.
 33 3 of truth. called
 33 29 time being
 39 29 meditates of
 36 32 the sun
 37 9 Supreme God
 38 2 and
 38 7 origin of it.
 39 1 ta ve
 39 21 was
 41 8 a tiger of
 41 34 but to be
 do oneself
 42 17 churches
 42 29 the Koran.
 42 35 represented
 43 7 expression
 43 15 likeness
 43 30 within it The
 44 21 New-Testament, But
 45 26 Charibdis
 46 22 divinity? and
 46 35 imperfect, God
 47 1 creat
 47 26 malice
 47 36 prophecies
 48 21 accordidg
 48 27 werh
 48 29 strotasah

Say, He.
 paragraph.
 did not deal.
 of this,
 peoples
 Ganges.
 mockery.
 posterity!
 lover of truth,
 of this world,
 of truth called
 time being.
 meditates on
 the sun
 Supreme God
 and
 origin of it,
 tays
 was
 a tiger, of
 and to be
 oneself
 churches
 the Koran,
 represented.
 expression.
 likeness
 within it. The
 New-Testament, But
 Charybdis
 divinity, and
 imperfect. God
 create
 malice
 prophecies
 according
 were
 strotasah

49	16	hoaring	hearing
49	21	hnman	human
50	29	rai e	raise
50	20	visibie	visible
51	22	resistance. just	resistance just
52	3	one Therefore	one. Therefore
52	7	has its, Adam	has its Adam
52	26	waters. and	waters, and
53	5	Vishnu, he	Vishnu he
53	24	righteous way,	righteous way.
54	5	knowledge, exhibited	knowledge exhibited
54	12	law of God,	law of God.
55	5	God Himself,	God Himself
55	8	ersature	creature
55	22	microcosm,	microcosm.
55	22	plain words, Brahma	plain words Brahma
56	6	purpose,	purpose.
56	8	mankind,	mankind.
56	9	expectations,	expectations.
56	10	of he	of the
56	13	by God,	by God.
56	17	of the world, Jesus	of the world. Jesus
56	26	longevity	longevity,
57	2	Vasu Deva, The	Vasu Deva. The
57	3	Kamsa,	Kamsa
57	6	higher up	higher up,
57	20	son. now	son, now
59	9	national. parental	national, parental
60	17	of God,	of God.
60	29	function, after	function after
62	17	transgression, does	transgression, does
62	19	"haste" Adam	"haste." Adam
62	21	scared	soared
65	13	varifying	verifying
65	21	discus	discuss
67	17	hetit is	he it is
68	5	ehem	them
63	17	sanvash	sanyasin

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68	29	about	about
70	14	in this	in his
70	23	toose done	have done
70	24	have that	these that
80	10	and to have	and have
80	25	before. atleast	before, atleast
81	21	rajacie	rajasic
83	26	acqisition, All	acquisitions. All
85	1	verse	verses
86	5	inlo	into
87	9	judgment,	judgment.
90	31	relinquised	relinquished
90	33	enjoyed	enjoined
91	33	were	Wert
93	13	bad	had
95	10	time, This	time. This
101	31	loling	lolling
102	7	is the	is no
115	4	table	tible
122	20	at is once	is at once
127	14	crea- itself	created itself
128	31	revelation it	revelation. It
136	1	elarning	learning
138	26	to yet retain	yet to retain
141	18	thife	thief
142	34	arujate	srujato
143	2	matter Pure	matter, Pure
144	30	thase	these
145	22	had	and
146	9	and to live	and live
146	10	effection	affection



